

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

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NEW SERIES
VOLUME XXXVIII. No. 32

Who's Who and What's What

Pastor M. P. Jones had Dr. G. P. White of Hazlehurst with him in a good meeting last week at Pearl Valley.

Chester E. Swor will be with Pastor W. R. Haynie and Durant Church in a young people's revival August 16-21.

Pastor A. T. Cinnamond, of Kosciusko First Church will assist Pastor B. F. Odom in a meeting with his New Hope Church, Leake County, next week.

Rev. W. R. Haynie of Durant is with Pastor R. E. Martin and the church at Benton in several services this week. Brother Hilton of Jackson is leading in song services.

Brother D. L. Hill and Mrs. H. L. Rhodes, district workers, have been visiting some of the churches in Kosciusko Association in the interest of the 5,000 Club.

Pastor Jewel Kyzar of Drew assisted in a good meeting with Friendship Church, Williams-ville, last week. He is with Pastor B. Dolfis Hardin, at Ethel, this week. Bill Nason is assisting as song leader. That makes a great team, and should get large results.

On last Sunday morning Pastor A. T. Cinnamond of Kosciusko First Church, offered his resignation as pastor, effective at the pleasure of the church. Brother Cinnamond came to us from Kentucky and has identified himself with Mississippians. We must keep him here.

Had a good meeting last week at Pleasant Hill in Simpson County with Pastor B. E. Phillips. A great church, great community and one of the strongest pastors and most strongly entrenched in the hearts of his people I was ever with. A man I led to Christ 14 years ago when he was a bookkeeper, has bought a tent 60x120 feet for my work.—A. D. Muse, 757 Moon St., Memphis.

"Witnessing At Home and Around the World" is a paper bound booklet of 92 pages prepared by Mr. J. E. Lambdin for young people's study course. It gives the up-to-date facts about Home and Foreign Missions, and may be had for twenty cents from the Baptist Book Store.

Pastor J. M. Cook is happy over the results of a meeting at Walker-Hanks Memorial Church at Shaw. The church asked him to preach. There were seventeen professions of faith and eleven were added by letter. At Roundaway where brother Cook preaches the second and fourth Sunday afternoons, the pastor conducted a Sunday School Training Course, with over 50 enrolled and 22 taking the examination. The people were enthusiastic in the work and greatly helped. Another of the books in the course is soon to be taught by Mr. Hugh Tabb McDade, a senior in Delta State College.

The Bible tells us of mercy, and it tells us also of tender mercy. It tells us of kindness, and it also emphasizes the loving kindness of our God. Loving kindness is more than mere kindness. For example a crippled tramp comes to your house asking for something to eat. You are repelled by his untidiness, but you say, "Wait a minute. I will see if I can find you anything." By and by you bring out some cold bread and a glass of milk and you let him stand at the door until he munches it down. You have shown him a kindness. But suppose when he comes limping up you get up and bring him a chair and ask him to wait till you can prepare a little something for him. Then remembering what Jesus said about "I was hungry and ye fed me," you hunt for a piece of buttered bread; you prepare a hot cup of coffee! you ask kindly about how far he has come, and how far he has to go. You seek in other ways to put his mind at ease and to satisfy his hunger and thirst. Yes, there is a difference in kindness and loving kindness; between mercy and tender mercy. It is not so much what you do to relieve others but the cheerful kindly spirit in which the service is rendered.

There were eleven added to the Brandon Church during the meeting last week which Pastor B. L. McKee was assisted by Rev. J. W. Middleton.

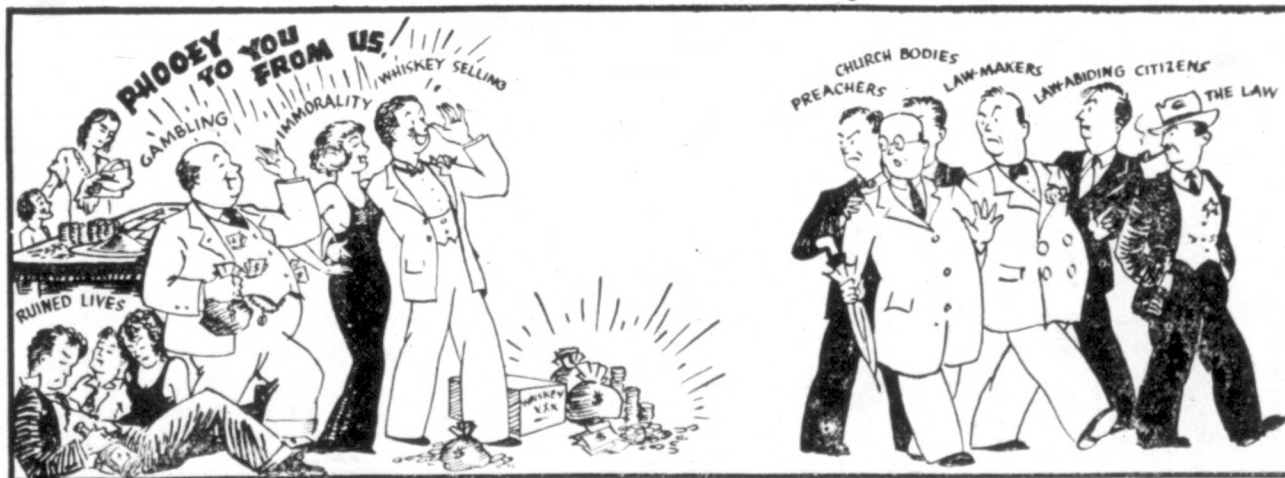
Dr. M. O. Patterson preached in a week's meeting in Leesburg Church, Rankin County. Pastor McKay says that there were great crowds and four added to the church. Rev. Virgil Ratcliff helped in the singing.

Seven boys and girls gave their hearts to the Lord, and three were received by letter and two by statement into Silver Springs Church, according to good report coming to us from Miss Madge S. Cooper. There was a fine spirit throughout the meeting. "It was one of the most successful revivals Silver Spring has ever known." Pastor E. D. Bateman had P. D. Sullivan of New Orleans with him. Clay Schilling chorister was assisted by Rev. J. C. Pension of Dale, La., in the song service. The prayers of the church followed these helpers.

Navilla and Tangipahoa meetings: Our meeting with the Navilla Church came to a close on the third Sunday in July with the pastor preaching, and brother J. S. Coker in charge of the singing. We had a good meeting in many respects. The church seemed to be spiritually revived, and two were baptized. The Tangipahoa meeting ceased last Saturday morning at the water. We baptized eleven, and four came by letter. Brother C. W. Thompson of Liberty preached and the pastor had charge of the singing. Brother Thompson did great preaching, and endeared himself to all of our people. The church and pastor extended him an invitation to come again next year. Remember us in your prayers.—J. H. Page, Pastor.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

BUFFALOED!



The above cut and the three short paragraphs following it are taken from the bulletin issued by the Mississippi State Board of Health, and is furnished the Record by Dr. R. N. Whitfield of that Board. It speaks for itself.

The good people of Mississippi (and of many other states) seem to be "BUFFALOED" by the orgies of drinking, gambling, and immorality so prevalent in this day; and nothing very much is

being done to stem the tide of iniquity that is sweeping so many of the younger generation off their feet.

The only hope is the active and persistent organization of those who so ardently desire to throttle these monsters of evil. If this is not done speedily, we are lost. There is immediate need of a band of 50 to 100 law abiding citizens in every county, well organized and determined

to persist until the laws against liquor selling and gambling are enforced and kept enforced; and to see that the legislature passes effective laws to suppress these evils.

One man here and there can and will do nothing effective; neither will spasmodic resolutions amount to anything. This serious situation must be combated by the combined strength of faithful bands of law loving citizens.

Sparks and Splinters

Rev. T. L. Wooten resigns at Walton, Ky., and will do evangelistic work..

Pastor B. C. Land of Winnfield, La., spent last week visiting his mother in Mississippi.

A number of the papers are calling attention to the fact that while the Democratic Convention in Philadelphia named several accomplishments of the present administration, the repeal of the prohibition was not included.

Mr. J. Q. Martin of Hazlehurst passed away last week at the age of 81. He had long been a faithful member of the Hazlehurst church. He was also county superintendent of education and a member of the state legislature.

John D. Rockefeller, Jr., returns from a trip to Europe. Reporters met him at the pier to get his message to a nation waiting breathlessly to know what this scion of wealth has seen, heard and learned while he was away. Listen folks; he's speaking. What is it he says? Pay close attention. Here it is; "The Tax on liquor is too high!" Toot! Toot! Next.

Some of the would-be contestants in the Olympic games being held in Germany seemed to have disgraced themselves and dishonored their country in their crossing the Atlantic. They were determined to show the world that the United States is a wet country. At least one woman was debarred from participation because of her shameless conduct.

The Baptist Bible Institute in New Orleans did not receive enough money to pay the full year's interest due August 1st on its bonds, but we are happy to report that we were able to pay the amount due for six months. We are grateful beyond words for the place which this great seminary and training school has in the hearts and prayers and gifts of Southern Baptists. Any further interest gifts will go toward the other six months for which we are in arrears.—W. W. Hamilton, President.

The programs and the attendance upon the Southern Baptist Assembly at Ridgecrest seem to be the best this year ever had, and many think they have saved the best of the wine for the last of the feast. The last week will be "Preaching Week," and Dr. Geo. W. Truett will preach twice a day throughout the week and Mr. B. B. McKinney will lead the singing. There is no better preacher in the world today than Dr. Truett, and it is a spiritual education to be with him in a series like this. All who can go will carry the blessing with them through life. Time, August 23-30.

Southern Baptist ministers, desirous of appointment as Chaplains, are informed that at an early date the Navy Department will select an approved Baptist minister as chaplain. The qualifications are as follows: Age, not less than 24 years nor more than 34, on the date of appointment; a fully ordained minister, A.B. and B.D. degrees or their equivalent from recognized colleges and seminaries; at least two years of pastoral experience; not less than 5 ft. 6 in., with a minimum of 132 pounds for this height. Anyone interested should write to the General Committee on Army and Navy Chaplains, 815 Woodward Building, Washington, D. C., for application blanks and other information.

Here is the Mississippi statute in case of "OFFICERS' FAILURE TO PERFORM ANY DUTY. If any person, being sheriff, clerk of any court, coroner, constable, assessor, or collector of taxes, or holding any county office whatever, or mayor or marshal, constable or any other officer of any city, town, or village shall knowingly or wilfully fail, neglect, or refuse to perform any of the duties required of him by law . . . or shall violate his duty in any respect he shall, on conviction thereof, be fined not exceeding one thousand dollars, or be imprisoned in the county jail not exceeding six months or both."—Section 1066, Code of 1936.

Clyde Brooks assisted Pastor Pickens in a meeting at Rockport, Ala., this week.

The Lutheran News Bulletin says that Ghandi's son Hiralal has publicly announced himself a Christian.

Rev. C. C. Jones is this week in a meeting with Pastor J. H. Lane, at Oakdale, Lawrence County.

Dr. J. R. Nutt of Luffkin, Texas, Recently Assisted Dr. S. E. Tull in a meeting in Middlesboro, Ky., in which 40 were added to the church.

Rev. L. A. Materne, some years ago pastor at Lumberton, becomes field representative of the Louisiana Baptist Orphanage, resigning as pastor at Talulah.

Pastor H. C. Clark begins a meeting Sunday at Strong Hope with brother A. B. Pierce, the new pastor at West Laurel, assisting. Brother Pierce has done excellent work at Hazard, Ky., but rejoices that the Lord leads him back to his own state.

It is said that a century ago it took four men on a farm to support one man in town. Now it is said that one man on a farm supports four men in town. Is farming more productive or is the burden heavier. It looks like this change ought to eliminate any surplus and spare the little pigs.

Speaking before the Traffic Officers Training School at the University of Alabama, Dr. Seale Harris, Eremitus Professor of Medicine said that the cocktail and highball sipper, not the drunken driver are the greatest menace in driving automobiles, and the bulk of accidents occur just after the "Cocktail hour."

Pastor D. W. Moulder had Rev. C. Z. Holland with him in a seven days meeting at Whiteoak Church beginning third Sunday in July. "Brother Holland was at his best, good crowds and the church revived. Fourteen were added to the church, all by baptism, and brother Holland asked to come back next year."

Deacon Harry Smallwood says West Laurel Church is expecting the new pastor, A. B. Pierce 3rd Sunday in August. We welcome this Mississippian back home after he has been greatly used of the Lord in Kentucky. He came from Pleasant Hill Church in Copiah County where lots of good people got their start.

Most of the religious papers and some not so religious have discussed the propriety of praying for rain. All well and good. But had it occurred to you that Elijah first prayed for it not to rain, James 5:17. There are things more important than temporal prosperity and good crops. And remember also that God heard his prayer in both cases.

Brother Eugene I Farr Had Brother Solon Walker with him in a meeting at Victory church, Jeff. Davis County. Three joined for baptism. Recently the church house was painted inside and out and other repairs made. The recent mission offering was 100% more than has been given in the last two years, for which the pastor thanks the Record which goes to more than 50 per cent of the people.

We have just closed a revival meeting at Holmesville, Pike County. Brother Bryan Simmons did the preaching. It was high-class every way. There were ten additions to the church; five for baptism and five by letter, and a number of subscriptions for the Record. The meeting left the church stronger every way and the pastor stronger with his people. Blessed the evangelist that will do that. So many hold meetings and carry them away with them when they go.—J. B. Quin.

Pastor T. B. McPheeters had the joy of having his son, R. E. McPheeters, pastor of Daniel Church near Jackson, with him in a meeting in Fellowship Church, Lauderdale County, a gracious revival. The big house was well filled in the mornings and overflowed at night. "The people were prayerful, earnest, serious and very attentive, a quiet moving of the Spirit of God upon them. There were 20 for baptism and one by letter." This week the two preachers are at Arkadelphia Church, near Meridian. Prayer is asked.

About eighteen or twenty will be graduated from Mississippi College on Aug. 19, at the close of the summer school.

Dr. Lawrence T. Lowrey made the address to the summer graduating class at the University of Mississippi last week, numbering 66.

Dr. J. E. Buchanan returns to Blue Mountain after a successful operation at the Baptist Hospital in Memphis, inspite of his 80 years.

Dr. W. F. Yarborough, now living at Pickens supplied at Columbia Sunday for Pastor Golden who was closing a meeting with Rev. T. W. Talkington at Crystal Springs.

Dr. L. Bracey Campbell is with Pastor Owen Williams in a meeting this week at Utica. His pulpit at Canton was supplied Sunday evening by Mr. W. G. Mize, superintendent of the Orphanage.

Dr. W. A. Hewitt is this week assisting Pastor Gardner in a meeting at Mars Hill Church, Amite County, where Dr. Hewitt grew up. This gave occasion to the editor to supply Sunday morning at First Church, Jackson.

Dr. J. W. Cammack in the Religious Herald indicates that the same group which a few years ago was warning and threatening preachers that they must stay out of politics has now hired Stanley High, a preacher, at so much per day to make political speeches.

The people at Flora were greatly edified by the preaching of Dr. L. T. Hastings of Monroe, La. Mr. W. G. Mize led the singing. One lady was received for baptism. This church has recently paid off all its outstanding building indebtedness.

Our people have been disturbed about a few cases of infantile paralysis which have appeared in the state, and the health authorities have taken precautions against its spread. So far we have not heard of any suggestions to the effect that money could be raised for the treatment of the disease by setting all the giddy nit-wits to dancing. The judgment of God will surely be against those who seek the devil's aid in providing "charity."

I am located at Robinsonville, North Carolina. The camp life offers greater opportunities than I had anticipated. I have eight camps to care for. They are in the Nantahala National Forest, bordering the Blue Ridge Mountains. I relieved Captain C. O. White of Mississippi. I find that he has been doing a very efficient work up here. Please change the address of my Record from Elliott, Miss., to the above address. I have certainly missed my Record while I was getting definitely located.—Lt. W. B. Saucier.

The week following second Sunday in July I was in a meeting at Pine Grove, Louisiana, with brother J. D. Walker, a student at Mississippi College at present, but who first finished four years of seminary work at the Baptist Bible Institute, New Orleans. Brother Walker notified me before the meeting began that he felt "all things were now ready for a good meeting." He was not mistaken. God had led him to prepare the church for a revival, and it came. Many church members rededicated themselves to the Lord—two in particular. Nineteen members were added to the church—sixteen by baptism. The pastor, the people and the visiting preacher were thankful to the Lord for the results.—O. P. Moore, Florence.

Which is worse to get to church after the service begins or to leave before it closes? Perhaps we can't measure our misdemeanors or classify them by weight. But if we had to say which has the worse effect on the service or the worshipers, the prize for the greater damage would probably go to the person who takes the fidgets and leaves church when the closing hymn is announced or the invitation to confession and church membership is given. This is a critical time with the souls of men, when decisions are being made for eternity and the whole effect of the hour's worship is being determined. Anybody who disturbs a soul at this important moment imperils the work of God. It is so easy to distract attention by any movement, and the mischief is done for all time and eternity. Thoughtlessness here is a costly thing.

FRANK LEAVELL GIVES CLOSE-UP OBSERVATIONS OF CONDITIONS IN THE ORIENT

By Walter M. Gilmore, Nashville, Tenn.

Dr. Frank H. Leavell, Secretary Department of Student Work of the Sunday School Board, Nashville, Tenn., has just returned from a four and one-half months' tour of China and Japan. That your readers may share with us in the fruits of the labors of this keen-eyed, discriminating, consecrated leader of young people, we are passing on to them the following interview which we recently had with Dr. Leavell:

1. What were your principal objectives in going to the Orient? Did you accomplish them?

"The trip to the Orient was occasioned by the request of Doctor Maddry, Secretary of our Foreign Mission Board, and was therefore made in the interest of both that Board and the Baptist Sunday School Board which I have the honor to serve. The main objective of the trip was two-fold. First, it was to study missions on the field with a special interest and study given to the various phases of young people's work in the schools and churches of the Orient. Such a study would make possible a more accurate and impressive presentation of missions in the work with the young people of America. From these young people must come in the near future all missionary recruits and financial support of our missionary program.

"The second phase of the visit was to share with the pastors, school administrators, missionaries, and the young people of the Orient any and all phases of successful technique in America which might be helpful to them.

"In my judgment no expectation of either Board was not fully realized."

2. What are your impressions of the present situation in the East, politically, economically, educationally, religiously?

"The political situation in China is very unsettled. Never since China declared herself a republic in 1911 has the nation been unified nor has a national consciousness been developed. Economically China has suffered less than Japan from the worldwide depression. This is due to China being more independent of other nations and being more largely agricultural. Educationally there is an astounding awakening through both Japan and China. Education is being taken over by the governments. Religiously 'the messenger of God cometh late.' There are only 240,000 Christians in Japan out of a population of 70,000,000. In China there are 1,000,000 out of a population of 420,000,000. 419,000,000 people without Christianity is an appalling appeal. On the other hand, it is gratifying to learn that in the competition in recent years between Communism and Christianity, Christianity is now leading. This is largely due to the failure of Russian Communism to deliver to that country the expected results."

3. Has the missionary movement spent itself in the Orient?

"Rather than having spent itself my impression of missions in the Orient is that Christianity has promoted a successful experiment. Our responsibility and privilege now is to promote the task itself. In a few favored centers great schools have been built, churches of great power have been developed, and individual leaders have emerged. All of this development has grown out of the missionary work of Christianity which has proven that the natives themselves can maintain the missionary task. These successful experiment stations are relatively few and the great masses of the people and the great territory of the Orient have not yet been reached."

4. What were your impressions of our Southern Baptist missionaries?

"In the entire tour of both China and Japan I met not a single missionary whom I thought was not perfectly sincere. Some were riding hobbies, some were temporarily on tangents, and some were not maximum, but by and large the missionaries were happy, enthusiastic in their task, begging for expansion rather than

retrenchment, optimistic for the future and lost in their conviction that the message of the gospel which they preach is adequate to meet the need of their field. I returned to America with an increased admiration and deeper compassion for these noble servants of the Cross."

5. Do you think our churches are justified in continuing to lay major emphasis on the foreign mission enterprise?

"Without reservation of qualification I confidently believe that our churches could make no better investment in the future, as they have made no better investment in the past, than in the promotion of the cause of Foreign Missions. There is no work in the world known to man of more importance. There is no work known to man of more eternal value. There is no work known to man that is more needed for the future happiness and progress in the advancement of civilization."

6. What about the "youth movement" in the Orient?

"Youth movements in the Orient are very conspicuous and very powerful. The uprising and protests of college students in China is the cause of the present civil trouble between South China and Central China governments. Student strikes in North China in recent weeks brought the attention of the world to the invasion of North China by aggressive neighbor nations. A national youth movement is being promoted as a part of the program of Chiang Kai Shek as the leading political power of the nation. The four points of the program are politeness, bravery, honesty, loyalty. This movement, however, is being imposed from above rather than promoted in cooperation between adult leadership and youth themselves. It lacks, therefore, the spontaneity and enthusiasm which should characterize youth movements. The uprising of various groups, as the college student group above mentioned, reflects much more determination, vitality, and results. The youth of the Orient, like the youth of America, are the trustees of posterity. They are the guardians of national destiny. Well may any nation invest heavily in the rising generation. When you save the youth you save the future."

—BR—

THEY THINK THEY PRAY

President W. W. Hamilton, Baptist Bible Institute, New Orleans, La.

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In the New Orleans morning papers, in the "Personal" column, there are many revealing advertisements. Day after day the reader will find expressions of gratitude to the saints for "prayers answered." In one recent issue were the following:

—O—

THANKS to Mother of Perpetual Help, Sacred Heart and St. Martha for favor granted.

—O—

MANY thanks to St. Martha, Our Lady of Perpetual Help and St. Jude for favors granted.

—O—

THANKS to St. Martha, St. Jude, St. Anne, Blessed Mother for favor granted.

—O—

THANKS to St. Jude and St. Rita.

—O—

THANKS to St. Jude for favors granted.

—O—

THANKS to St. Jude for favors granted.

—O—

THANKS to St. Martha for favors granted.

—O—

THANKS to Jesus, Mary, Joseph and St. Martha for favor granted."

—BR—

A pastor in Memphis recently told us that all night drinking parties in the residence section where he lives had made it necessary for the city to provide police service in the community to prevent the participants trying to drive home while drunk. Charge that up to repeal.

DAILY VACATION BIBLE SCHOOLS IN BRAZIL

L. R. Scarborough, Journeying in South America

—O—

In 1925 under the leadership of the Publication Board of Rio, Daily Vacation Bible Schools were started in Brazil. Doctors L. M. Reno and J. J. Cowser had to do with the first schools, and at that time Rev. W. W. Enete was made the secretary of these schools. Brother Enete is a Louisianian, was trained in the college at Pineville and in the Southern Seminary, and after graduating in 1924 came immediately to Brazil. He married Miss Crystal Armstrong, a Missourian and graduate of the Louisville Training School.

He has now given eleven glorious years to this work in this great mission field. Last year he and his co-workers held more than 150 Daily Vacation Bible Schools with more than 6,000 children in attendance. More than half of them are the children of unbelievers, largely from Catholic families. The great emphasis in these schools here is evangelism, as well as the memorizing of Scripture. Ninety per cent of the young people, twelve to fifteen years of age, make decisions for Christ in these schools. Not in all cases does it mean that they are converted, but in most cases it leads to their conversion and church membership, especially where the missionaries and native workers are able to follow up the results in the schools.

Brother Enete has now five native missionaries assisting him in this work, all volunteer and unpaid helpers, and then, of course, many of the missionaries and other leaders in the church are more and more utilizing the Daily Vacation Bible Schools in a wide area. It is thrilling to hear the stories told by the leaders in this work—stories of little children leading their parents to Christ, and out of that, the establishment of churches.

I attended one session of one of these Bible schools in Recife led by brother Enete. He had around seventy-five children present, and many of them had never heard the gospel before. I was impressed with the quickness with which these children, many of them not able to read, would memorize the Scriptures. I heard them give the Ten Commandments, the Twenty-third Psalm, the Lord's Prayer, and many other passages of Scripture in concert after only a few moments of practice. It is believed that this form of instruction and evangelization is to be more and more a powerful evangelistic agency in this land dominated by Catholics. Priests are doing their best to prevent Catholic children from attending these schools, but they utterly fail because of the tremendous grip that the Scriptures make on the children. Children learn the songs and sing them in their homes and on the streets. They quote the Scriptures and become soul-winners and evangelizers. Thank God for this great agency to the young people in this land of overwhelming needs!

Our missionary party is having a great time. We are deeply impressed with the strength of the Southern Baptist missionary force, and the inexpressible great need for more workers and more money and more schools, especially Bible schools and seminaries. If Southern Baptists could see what we are seeing here there would be more glorious results in the homeland, and in the foreign field as well.

—BR—

There are Three Items in Amendment of the federal constitution which repeals the Eighteenth Amendment. The second item reads: "The transportation or importation into any state, territory, or possession of the United States, for delivery or use therein of intoxicating liquors, in violation of the laws thereof, is hereby prohibited." And with this item of the constitution before it the federal government licenses 700 people or firms in Mississippi to sell liquor which the federal government knows is transported into the state. If that is not a mess, it would be hard to find one. If there is any honor or consistency in government this thing will be corrected.

EDITORIALS

WHY PEOPLE DON'T GO TO PRAYER MEETING

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Reason number one: We don't have a prayer meeting. We call it by that name, but it is mostly cluttered up with other things, principally just talk, and mostly talk by just one person. Now we believe in talk. Speech is God's distinctive gift to men, separating them from the lower orders. But much speech is just noise; and even when it is on the best subjects and used by the best people, it may be possible to have too much of a good thing. And there are appropriate times and places, and there are other times and places which are not appropriate. There is too much substituting talking to one another for talking with God, and still calling it a prayer meeting. It is not a prayer meeting when the time is taken up in lecturing, or preaching, or exhorting. It is a prayer meeting only when we meet to pray and then pray when we meet.

There are some "prayer meetings," so called, which are a brilliant retreat from the original and real purpose. And some of them are not even brilliant. Some pastors are afraid the prayer meeting will be a "flop" and so they devise something else as a substitute while they still hold on to the name of prayer meeting. We do not need to enumerate the substitutes here. Maybe we need to, but we don't wish to hurt anybody's feelings right now. What do you have at your church in the "mid-week service"?

Another reason we have abandoned the prayer meeting is that the pastor doesn't believe the people have enough religion to have a prayer meeting. They are afraid to trust the people with a meeting of their own, for fear they would flunk on it or runaway with it. It is difficult for some preachers to believe that the common run of folks have any religion or at least enough to assume the responsibility for its going. Originally in the apostolic churches (as in the Jewish synagogues, the leader did not have a monopoly of the time. It was an open meeting in which the folks had a chance. That was true of the service at eleven o'clock on Sunday morning as well as Wednesday night, if they observed these days and hours. Now one man is the whole thing and the people are passive. And they don't even get a chance at prayer meeting. Wonder if the preacher thinks his importance would suffer if others have a part in the worship?

But the preacher is not the only one at fault; far from it. The people are generally quite willing to be rid of any responsibility, and after a while they feel no responsibility for attendance. Spiritual laziness is quite as common as any other kind. The weakness that lies at the bottom of all the failures in prayer meeting is just this: it is the unconscious question that rises in men's minds, "What profit should we have if we pray unto Him," Job 21:15.

Of course Christians do not come out openly and defiantly and ask that question. They just answer it by staying at home, by not going to prayer meeting, by not spending much time in prayer, at home or at church. "What profit should we have if we pray unto Him?" What is the good of it? Why should we spend time in prayer? We don't let these questions come to our lips and out in the open, but we just don't bother to pray.

Do you believe that God really hears you when you pray? that He answers your prayer? that you will get or have gotten what you ask for? That is the question we will have to answer. And when we have answered it, it will solve the problem about prayer meeting. Can you point to specific answers to prayer? How much time do you spend on your knees? These questions go down to the bottom of your theology, of what you know and believe about God.

Certainly there is plenty that we stand in need of. But it wouldn't be a bad idea to make a catalogue of these needs. Or to ask the whole

congregation to bring a written list of the needs, but with no names signed. It might give meaning and possibly life to the prayer meeting.

—BR—

UNION MEETINGS

Here's another subject the brethren want opinions on. Shall we have union meetings, or participate in them? Here opinions will probably differ, but opinions will not differ so much in all probability as practices, for people sometimes practice what they do not approve or what they regard as second best.

Not all union meetings are alike, and conditions are not all alike in different places. In general there are two kinds of union meetings. One is where churches conclude that during the hot months of summer they will have a union service on Sunday evening of all the congregations in the community or of as many of them as choose to unite. It is always well to ask the question "why they do it?" And the answer to the question this time is easy: because some people want to ease up. They want to stay at home or take a ride, or visit the neighbors or do something to gratify the flesh. Generally they want to get from under. They do not mean to go to church, and if it is a union service they will be free from the responsibility and will not be missed. The chief if not the only reason for this kind of union service is the relaxing of the spirit and the catering to the flesh.

What about the union revival meeting? In general it may be said that anybody likes it if it is his kind of meeting. And he can't like it if it is not his kind of meeting. If it is run the way you like it, it is all right; if not, it is all wrong.

But don't we all want the same thing? Aren't we trying to do the same thing, in the same way? Ah, there's the rub. Have you tried it? How did it work? Unfortunately we do not all see eye to eye. If we did we would all be in the same kind of a church, and there wouldn't be any different denominations. If we do see alike then why have different churches and separate organizations. If we can work together in the matter of soul winning for a week, why not work together twelve months in the year?

But we do have different ideas; we do believe differently and do our work differently, and each church can do its own work better in its own way. It is not narrowness, bigotry, sectarianism; it is just a question of efficiency and following your own conscience. If you can manage your own potato patch better to suit yourself; if you can raise your chickens or train your children better in your own way; if you can order your own household better according to your own ideas, then you can probably manage your own church life better by adhering to what you believe to be the strictly scriptural way.

—BR—

THE WORLD KNEW HIM NOT

John speaking of the eternal Word of God in the first chapter of his gospel, says, "He was in the world, and the world was made through him, and the world knew him not." And that goes for all the people in the world, good and bad, the whole world, the very world which He himself had made.

John had said the Word was with God and was God, that all things were made by Him. But he does not leave us to suppose that having made the world he left it. He says "His life was the light of men." He was in the world and the world knew Him not."

How could it be that the maker of the world could remain in the world and still be unknown by the world? It does not necessarily mean that the world had no knowledge of God. But it does mean that it had no knowledge of His Son through whom the worlds were made. Paul tells us that there is plenty of evidence in the world of the existence of God, that from the creation of the world the invisible things of God are clearly seen, even His eternal power and godhead, so that they are without excuse. He also says that knowing God they glorified him not as God and became blinded and reprobate. Nobody

has lived up to the light he has, nor has he availed himself of it for further knowledge of God.

There was some knowledge of God on the part of all men, but not a knowledge which would adequately make God real to them as a Father and Savior. But the particular reference here is as to their ignorance of the Son of God. Not even the Old Testament saints and prophets had any definite conception of Him, even though he was the active agent in all creation, "The Word."

The fact that He could be here and be the means of holding the world together and of all enlightenment, and all life, and yet be unknown, is understandable in the light of many other cases of similar ignorance. For example, the worlds are held in their places and everything in this world is dominated by what we call the attraction of gravitation. And yet the world never knew of the existence of a law of gravitation till the falling apple revealed it to Newton. Existence on this planet has always depended on its rotation around the sun, and yet men lived on in ignorance of it till the day of Galileo. The most powerful forces in use among men today are electricity and steam. But the very name electricity is quite modern and men lived in the midst of it without knowing anything about it. So men lived by the circulation of the blood long before they knew there was such a thing as blood circulation. Men have been slow to learn the things that most vitally touched their lives and determined their conduct and destiny.

The most amazing thing in the world is our ignorance, ignorance of the most common and basal facts of life. Some day we will wonder at it, just as Isaiah in the fifty third chapter pictures one standing amazed at the cross as its meaning begins to dawn on him: Who hath believed our report and to whom hath the arm of the Lord been revealed?

He was in the world and the world knew him not!

—BR—

PETRIFIED IGNORANCE

We all come into the world with an equal amount of ignorance. It is about the only thing that we are full of when we come. We are as full of ignorance as an egg of meat. We have everything to learn. And we all have an even start. The difference between people is in the rapidity or slowness with which they get rid of their ignorance, how much of it these or those keep on hand or preserve. Preserved ignorance is not a confection that anybody can be proud of.

When ignorance is kept through the years it becomes petrified. And then there seems no chance of getting rid of it. The earlier and the faster we rid ourselves of it the better. A child is said to learn more in the first year than in any two years afterward. There ought to be some way of speeding this process of elimination, for ignorance when it "sets" is there to stay.

Dr. Gambrell used to say that there was nothing wrong about being "green," except when the "green" dried on you, then it hardened into perpetual helplessness. Of course the Baptist Record's chief function is not in general information or literary education, but in developing Baptist people particularly, in the knowledge of the word and work of God, and thus in the development of their own spiritual life.

Spiritual life can not be developed apart from this knowledge, and there are many in our churches who have suffered arrested development from lack of such nourishment. There are people in our churches who are spiritual "sit fasts." And this means not merely an immovable notch on a stick, but a sore place on the body. They have given no evidence of growth in years and they are likely to make trouble when any aggressive movement is undertaken.

The man or woman in a church who does not through the years keep the soul supplied with the truth about the Lord's work and the Lord's word which comes through our denominational literature will soon have a case of petrified ignorance, however worldly wise he may be.

LOOKING AT THE WORLD

By Plautus I. Lipsey, Jr.
Professor of Journalism John B. Stetson Uni.

Paris, July 14—The streets of Paris echo with revelry tonight in celebration of Bastille Day, but pessimism reigns in the capital of France because of the disturbed situation at home and abroad.

Domestically, France is a smoking mountain of social and industrial unrest, threatening to burst at any time into eruptions of violent political character.

In foreign affairs France finds herself in the most difficult situation since the war. Her security menaced by the gradual formation of a powerful Central European bloc under direction of Adolf Hitler, while the fidelity of her military allies is in doubt.

France today is in the throes of a socialist revolution which many competent observers here believe will eventually bring into being the second great soviet state.

The present government, headed by the socialist Leon Blum, a learned Jew, is based upon the cooperation of the socialist and communist parties under the title of "Le Front Populaire." Despite hostile criticisms and cynical predictions, the Blum government is displaying strength and an unlooked-for capacity for practical politics.

Today for the first time in history, every mayor of every suburb in the circumference of Paris is a communist mayor, and this most significant encirclement is known as "the red belt."

Premier Blum in the few months of his ministry has succeeded in enacting a constructive program of social legislation, including a 40 hour working week, two weeks vacation with pay, the right to collective bargaining, and increases of seven to fifteen per cent in minimum wage levels.

M. Blum and his colleagues have made a special effort to win the peasants and agricultural workers, who hitherto have not seen eye to eye with industrial workers on politico-economic questions. Farm workers also now have (in theory) the 40 hour week, the two weeks paid vacation annually, and increased wages, while the organization of cooperating marketing societies is given material encouragement.

The Blum cabinet has virtually liquidated the serious strike situation, which a few weeks ago found hundreds of thousands of factory workers on strike and in bodily occupancy of the mills.

(As I write, the sky is aflame and the heavens reverberate with the explosions of giant fireworks, discharged from the Pont Neuf and the Place De la Bastille in honor of France's Independence Day.)

The threat of civil war, much talked of here and much written about by foreign correspondents, is based on the fear that rightist groups—loosely termed "fascist"—will have recourse to physical force to overthrow the radical government now in power.

The fascists' organizations themselves are not numerically strong enough to be a dangerous factor, but they are encouraged by the industrialists and financial magnates who may one day use them to check the progress of the "red" battalions.

French steel and chemical industrialists, linked to and often identical with the banking interests, have long been the ruling power behind the various governments which came and went at Paris. Now they are in a deadlock with the Socialist Blum, and the outcome of the struggle may well determine the destiny of the nation.

In foreign affairs, France's position has been made more clearly alarming by the recent declaration of cordiality between Germany and Austria. Hitler's guarantee of Austria's independence eliminated a disturbing factor in Central Europe—and vastly strengthened the Nazi

state in face of its declared enemy, France.

The inner significance of the Austro-German entente has puzzled many observers in England and France. But its true meaning now appears to be this: a new stride in Germany's march toward European dominance.

Germany is now on good terms with Poland, Austria, Hungary and Bulgaria. She is making progress in winning Yugoslavia and Rumania, and political experts foresee the early dissolution of the Little Entente, France's bulwark in middle Europe.

Hitler and Mussolini, from the very nature of their political philosophy (glorification of military might), are natural allies.

This leaves France in a dubious position in Europe, for Great Britain is no longer cordial and Belgium is growing chilly. Only Soviet Russia remains as a great friend and ally, and reports here say that this alliance is having rough sailing.

I am told confidentially from a well-informed source that Moscow now has a secret political agent in Paris who is preparing to report to Stalin on this question: Is France ripe for a communist revolution, with the support of Soviet Russia?

Stalin, it is said by this source, is skeptical of Blum, believing he cannot be trusted to continue the socialist revolutionary program to the "logical conclusion" but will compromise with leaders of the center and right in France.

I went this morning to see the Bastille Day military parade through the Place de L'Etoile, around the Arc de Triomphe. It was an impressive spectacle. The tanks, great and small, and the artillery seemed particularly smart and efficient—and ready!

I idled on the terrace of a cafe in the Campus Elysee, watching the hordes of Frenchmen as they surged up the avenue to the Arc and down again to the Place de la Concorde, France's way of imperial splendor.

Great throngs of young men and women marched back and forth shouting in chorus and with upraised fists: "Vive le Front Populaire!" It was a challenge to the leisured wealth of this aristocratic area whence the fascist bands draw support.

Along the pavement in the broad avenue were placed at short intervals platoons or companies of the Garde Mobile, very businesslike soldiers in their dark suits and small helmets, leaning on short rifles.

Back in each side street were other troops of these soldierly men, ready to rush out in the event of clashes between rival political gangs.

There was much shouting, shaking of fists, singing of polemic songs, and hoarse jeering, but the Popular Frontists (with their own government in control) went unchallenged by the fascists.

This afternoon I went to the Place de la Bastille, where 147 years ago today a howling mob, driven to fury by accumulated injustices, burst open the ancient prison and brought out the rotting victims of despotism.

Today the organized socialist and communist groups of Paris marched through the square, waving their red banners which bore the sickle and hammer of the workers' revolution. They marched by tens of thousands, while other unnumbered thousands sang and cheered.

They bore also—strange as it may seem—the fleur de lis on their banners (ancient symbol of royalist France) and the tricolor, the flag of the French revolution.

The Englishman pretends to be indifferent to the opinion of foreigners; it is pure pretense. The Frenchman is really indifferent to what other people think of him.

This indifference has been costly to France, for in America and in other important states there are many to abuse France but few to defend her. The French assume, incorrectly, that

other people who are intelligent will understand their position.

The money for foreign propaganda allotted by the Paris government several years ago has accomplished no good, being used only as a fund from which to pay political debts to "deserving democrats" of the gallic species.

Only by visiting France and other continental countries can the American and Englishman appreciate the (relatively) magnificent character of their own newspapers.

The French papers and journals are not newspapers; there is very little news in them. They are purveyors of opinion, advocates of a definite policy or scheme. They give few facts, are seldom objective.

Despite many obvious abuses, the American and British press are servants of civilization. They provide a service of information which is not found elsewhere in the world.

The Paris underground railways ramble wildly about under the city, zigzagging here and there, crossing each other in what seems a chaotic manner. They are cheap and they are slow, but they take you anywhere if you have patience enough.

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

A FAIR REQUEST

Having been asked to give the month of August to the 5000 Club, I count it a pleasure to serve. But as I am giving a month of my time to the work, I am asking some help from friends of the Record.

Five hundred pastors over the state could give two or three hours (I am giving a month) in seeing some of their people who do not now take the Record. At least 500 subscriptions would be the result. Thus the Record work would go on uninterrupted while I gladly give my time to the 5000 Club.

And Sunday School Superintendents

Each one of the 1,300 Sunday School Superintendents could help in the same way.

W. M. S. Presidents

Certainly we'll count on the 810 W. M. S. Presidents for help in this emergency.

A. L. Goodrich,

Thank You.

Leon Tyrone, Silver Creek, Miss.; Dr. H. M. King, Jackson, Miss.; Rev. W. A. Green, Waynesboro, Miss., and 5 others; Mrs. C. T. Dixon, Liberty, Miss.; Rev. Jas. A. Bryant, H. A. Scott, Tylertown, Miss.; and 5 others; Rev. C. H. Dobbs, Mathiston, Miss.; Mrs. Welby Price, Crystal Springs, Miss.; Mrs. Kern Pratt, Greenville, Miss.; W. P. Smith, Carriere, Miss.; Mrs. B. W. Cagle, Carpenter, Miss.; J. S. McNeal, D. D. Dossville, Miss.; Mrs. Fae Clark and 9 others, Petal, Miss.; Mr. E. D. Hurst, Laurel, Miss., and 10 others; Spencer Taylor, Jackson, Miss.

Dr. J. M. Walker, Brooks Lindley, Aberdeen, Miss.; W. G. Hinley, Gibson, Miss.; Mrs. Margaret O'Bannon, Clarksdale, Miss.; Mrs. Watts Webb, Florence, Miss.; Mrs. Jewel B. Hamrick, Jackson, Miss.; Mrs. E. C. Pitts, Mrs. O. N. Arrington, Brookhaven, Miss.; W. B. Evans, Hernando, Miss.; J. H. Tribble, Scobey, Miss.; J. E. Heath, Duck Hill, Miss.; W. L. Carpenter, Mrs. Mary Knox, Miss Ida Crane, Pontotoc, Miss.

A. D. Mann, Belden, Miss.; A. H. Childress, Pineville, Miss.; G. E. Pounds, Magnolia, Miss.; J. H. Page, McComb, Miss., Rt. 1; Dr. T. W. Young, Mrs. C. J. Nichols, Corinth, Miss.; Dr. T. D. Cole, Pontotoc, Miss.; T. E. Spencer, Moss Point, Miss.; H. O. Branyon, Saltito, Miss.; Miss Beatrice Moore, Wesson, Miss., Rt. 2; Mrs. J. O. Sutton, Rt. 2, Box 8, Silver Creek, Miss.

THE ARTICULATE GOD

Wallace Bassett

John 1:14—"The Word became flesh and dwelt among us."

I take it that the Committee had in mind, when they assigned me this topic, that the discussion should be a devotional and not a theological one, so if you do not mind I shall leave unsaid all of the many things which have been said about the Greek word "logos," which is translated "word" in the prologue of John's Gospel. Furthermore, I shall not even refer to the many theories which have been advanced about the Incarnation.

The thought expressed here in this text is unsurpassed in all the Bible. These four simple words, "The Word became flesh" express the truth on which Christianity rests. They are so profound and all inclusive that they give direction to the thought of thoughts of all the ages. It tells us that in Christ God became articulate and spoke a language about himself never spoken before. What could not be done by nature, which partially reveals God, or the human race at its best, which reveals some characteristics of God, was done when the Word became flesh. Many thinkers have dealt with the connecting link between a creating God and a created universe, but only Christ's clothing himself in human flesh gives a sufficient explanation. This verse tells us that Christ was the Father's expressed intention, and as such was the divine interpretation to man of a divine will.

Some have told us that Christ was not a real man, and others that He was only a man—a good and great one to be sure—but only a man. This verse says, and we agree with it, that He was a man, born a babe, subject to heat and cold, thirst and hunger, and finally death; yet with all this at the same time He was God, and an eternal contemporary. He dwelt among us—as in a tent (referring to God in the wilderness tabernacle). Yet He goes from eternity to eternity with this tent-dwelling within the eternal circle.

The Word became flesh—existed before His birth, and was born a babe to accomplish the divine purpose. What a birth! none such on earth before or since. Angels sang, shepherds wondered, wise men worshiped. The virgin mother died and was buried, and God wisely hid her grave, and no man knows her sepulcher to this day. The shepherds returned to their waiting flocks, and were heard of no more. The wise men returned home another way, and drop out of history. But the babe is still with us, alive forevermore, and He is the touchstone of human destiny.

If the Book of John is the wheel, this verse is the hub of the wheel. John states the theme of his book in the first eighteen verses of the first chapter, which is known as the prologue of his Gospel. If Jerome is correct John was asked to write this book by pastors in Asia Minor whose flocks were being disturbed by heresies. These two heresies were first that John the Baptist was the Messiah, and second, that the Messiah had not come in person. So to prove that John was not the Messiah and to prove that Jesus Christ was the Messiah John wrote the book. He was peculiarly fitted for this task, being a very old man at the time. He was one of the few people living who had personally known Jesus Christ in the flesh. He had been intimately associated with Christ, since he was a young man. He had so much material that he tells us, using an Oriental hyperbole, that if all the things He did and said were written the world would not contain the books. He uses only a small portion of the material he has, and selected what he used with great care. He uses only the material that will establish his thesis, which is "The Word became flesh." With this in mind he speaks of the miracles as signs and quotes many of Jesus' sayings about Himself. He maintains that Jesus Christ did not cease to be God when He became man, but that He was both man and God.

There is perfect unity in the book, when we keep this theme in mind. Since He is the Word become flesh He existed before He was born a

babe, and He is pictured as existing in power, even creative power. John the Baptist was not the Messiah, but was sent as a man from God to bear witness to the Light. It was John the Baptist who said "Behold the Lamb of God, which taketh away the sin of the world." He quotes John as saying that Christ must increase but I must decrease. He tells us that John the Baptist performed no miracles, but that because of him many believed on Christ. The early disciples saw him in the flesh and wondered if any good thing could come out of Nazareth. Before this interview is over they are told that hereafter they shall see the heavens opened and the angels of God ascending and descending upon the Son of Man. He went to a wedding because he was invited, and it was an appropriate thing to invite Him because He was in the flesh; but when the wine ran out He performed a sign. "When conscious water saw its Lord and blushed." He walked into the temple, like any other good Jew, and cleansed it like God, doing just what the Father would have done in His own house. When He met Nicodemus at night He was told that He was a teacher come from God, but before the interview was ended Nicodemus saw Him as God as a teacher, and learned from His lips that salvation depended on believing on Him, and that those were under condemnation who did not believe on Him. He met the Samaritan woman at Jacob's well and told her He was the Messiah and that if she drank of the water He would give her she would never thirst again. He went to the Pool of Bethesda and healed on the Sabbath, showing that He was Lord of both the Sabbath and human diseases. He fed the hungry multitude and told them He was manna from God, and the "Bread of life," and that if they partook of this manna they would never die. He asserts that His power alone is sufficient to bring freedom, and accepted Peter's statement "Thou hast the word of eternal life." He healed the blind man and called Himself the light of the world. He calls Himself the good shepherd who is able to keep his sheep. He raised Lazarus from the dead, and said He was the resurrection and the life. As the Word made flesh He was sought by the Greeks, and in their seeking He saw Himself as lifted up and drawing all men unto Him. Before He washed the disciples feet it was said He came from God that His death put all things into His hands. He said that any one who had seen Him had seen the Father, that He was the way, the truth and the life, and that He was the vine which gave life to the branches. Before His death He prayed that the Father restore unto Him the glory He had before His birth. Though betrayed by Judas, denied by Peter, questioned by Pilate, crucified by the officials, yet, He arose from death showing His power over the grave and that while He was flesh He was "the Word made flesh."

As the Word made flesh He declares God's character unto us. People have always wondered about the character of God. The pagan thought of God as a big man, attributing to Him human characteristics enlarged, but while they enlarged human virtues in their conception of God, they also enlarged human frailties. Christ brought out into clearer light what was already known about God, and at the same time taught us many new things about Him. He is not only a revelation of God, but is the only perfect revelation of Him. As an oak is the expression of the unexpressed life of the acorn, so Christ makes God articulate, and what we want to know about God's character we can find in the character of Christ. It has been said that the fundamental postulate of the Christian religion is not that Jesus is as good as God, but that God is as good as Jesus.

As the Word made flesh He declares God's love unto us. His life is an X-Ray of the heart of God. We see in Him that God cares, for we see here the divine sympathy at the cost of self-limitation. During the French Revolution a poor French girl in front of a mob which stormed the palace of the queen, was forced against the door of the queen's chambers. The mob pushed against

her from the rear, and when the door flew open the limp body of the girl fell on the floor of the queen's room. When she regained consciousness she was on the bed of the queen and the queen was bending over her. Her first words were "Oh I did not know you looked like that." So when people saw the manifestation of the love of God in Christ they got a view of the love of God they had never seen before.

As the Word made flesh He declares God's service to us. Carlyle said to Froude, on one occasion "God does nothing. If He would only do something." God does something when we see God in Christ, for Christ is God's thought in active manifestation. God in Christ condemns, loves and goes about doing good.

"And so the Word had breath and wrought
With human hands the creed of creeds
In loveliness of perfect deeds
More strong than all poetic thought."

As the Word made flesh He declares God's sacrifice unto us. It is as such He died on Calvary. Any theory of atonement which leaves out the thought that Christ is God will get nowhere. He was not a mere martyr dying for a cause, but God incarnate dying as a sacrifice. In Christ's death we see God at His best, and sin at its worst. It is the only time in the history of the world that God permitted sin to do what it pleased without divine intervention. We see what sin at its worst does—it kills God.

The Word made flesh declares God's final triumph unto us. We see Jesus Christ the greatest conqueror this world has ever seen. They tell us that God shall eventually triumph, and that His Word shall "cover the earth as waters cover the sea." It tells us that "Christ is to reign until His enemies shall become the foot-stool for His feet." The Gospel of defeatism is not the Gospel of Jesus Christ, His is a conquering message.

What shall we say to these things? We shall say that these four words express the greatest compliment ever paid the human race. God complimented man when He made him in His image. God complimented man when He gave him the Bible, but His greatest compliment was when the "Word became flesh and dwelt among us."

What shall we say? We shall say that our perusal of history, personal observation, and personal experience, teach us that John was right when he said "The Word became flesh and dwelt among us." We see our Christ plowed into the pages of history. We see Him lift man from the depths of sin and shame and plant his feet on a rock. When we trust in this Christ we feel a divine urge to live a Christ-life in the world. We have beheld many glories; the glories of nature, the glories of great achievements, and the glories of genius expressed in marble, on canvass and in winged words. But the greatest glory we have ever seen was the glory seen when God was in Christ and Christ gave pronouncement to the unpronounceable.

When we learn "The Word became flesh." We see the same as sufficient to be our Lord. In Shakespeare's King Lear the Earl of Kent returned in disguise to the king and asked for service. The old king said, "Do you know me, fellow?" Kent's answer was "No, but I see in thy countenance one whom I would feign call master." There is no longer any need to write on any altar "To an unknown God." There is no longer any need to cry with Job, "O that I knew where I might find Him." Instead we shall say with Thomas, the convinced disciple, "My Lord and my God."

Dr. T. L. West died at Carrollton, Mo., recently. He was for 18 years Mission Secretary in Missouri, and was highly esteemed for his work's sake.

Dr. W. E. Denham who gave the Bible lectures at the Mississippi Assembly writes to brother J. E. Byrd: "Now that I have returned home, let me write and express my warm appreciation of the privilege of once again being with you and our Mississippi Baptists in the summer assembly. The week is always one of great joy to me, and I think the assembly this year was the best ever."

"CHURCH MUSIC"
Pointed Paragraphs

I. E. Reynolds

No. 23. "The Psalms".

The Jewish Psalms have furnished the bridal hymns, the battle songs, the pilgrim marches, the penitential prayers, and the public praises of every nation in Christendom, since Christendom was born. They have rolled through the din of every great European battle-field; they have pealed through the scream of the storm in every ocean-highway of the world. Drake's sailors sang them when they clove the virgin waters of the Pacific; Frobenius's when they dashed against the barriers of the arctic ice day and night. They floated over the waters on that day of days when England held her freedom against the Pope and Spaniards, and won the naval supremacy of Pilgrims; were sung around Cromwell's campfires, and his Ironsides charged to their music, whilest they have filled the peaceful homes of England with the voice of supplication, and the breath of praise. In palace halls, by happy hearths, and in squalid rooms, in pauper's wards, in prison walls, in crowded sanctuaries, in lonely wilderness—everywhere—they have uttered our moan of contrition, and our song of triumph; our tearful, complaints, and our wrestling, conquering prayer.

—BR—

THE INFLUENCE OF MUSIC

Ernest O. Sellers

To some music, as a cultural influence, has had a greater part in the making of America, than any of the five fine arts.

Drawn as our population chiefly is from the nations and races of Europe, it has taken all of our history to build up an American idiom in music. Indeed many deny that there is any such thing as a distinctive type of music that can be labeled American. Such persons however, must acknowledge that jazz, the gospel song and Negro melodies and motifs, are peculiar to and have been developed on this continent, whatever may have been their germinal roots.

Folk songs and hymns, no less than battle songs, are essential builders of morale. "As much the fighting man on the march, the pioneer on the frontier needed the sustaining influence of song." The whole human race today—perplexed and baffled by a thousand problems, political, economic, social, racial, and even religious—needs the help that music alone is able to give.

Perceiving that music is as universal as life, Socrates is reported as saying that he would have all youth taught rhythm and harmony, song and dance, and how to play the lyre and the lute, because "grace and harmony are twin sisters of goodness and mercy." To enjoy music does not make one a musician, hence the philosopher would begin musical training early and continue it throughout life.

The devotee of the art of music, to be a creator, interpreter, performer or only the appreciative listener, must be a persistent follower of the muse. Only by hearing good music do we come properly to value the best.

This devotion to music will lift men closer to the Infinite, take them out of the dull prosaic round of daily duty and toil and introduce them into a world of beauty and harmony.

Music enriches life; helps men to live usefully and helpfully, hence happily. Music sends men upon pilgrimages and is a potent incentive to goodness. "Music strikes in me deeper devotion and a profound contemplation of the First Composer. There is something in it of Divinity more than the ear discovers." Music as an art owes much to the loving ministry of those who sought thus to express the praises of God. Those devoted souls sought to fulfill the exhortation of the Psalmist, "Both young men and maidens; old men and children; Let them praise the name of the Lord . . . let them sing praises unto him with timbrel and harp . . . Let all the people sing praises."

A GOSPEL HALL OPENED ON THE RUSSIAN BORDER

That part of the great Trans-Siberian Railway system which passes through Manchuria on its extensive course from the Polish border in Europe to Vladivostok on the Pacific Ocean was known as the Chinese Eastern Railway until purchased a year ago by Japan and Manchuria, but is now known as the North Manchuria Railway. Where this line enters Manchuria on the west, at Manchuri, we helped organize a place of prayer a few years past. Meetings were held for Chinese in the Russian Baptist Church. Later the little Chinese group rented a place for meetings and a Korean pastor who speaks Chinese served as spiritual leader while studying Mongolian to become a missionary to Mongolia. However, during the recent political disturbances following organization of the new state of Manchukuo, so many Chinese and Russians left Manchuri that during our furlough last year the group ceased to meet. But we know of one Christian Chinese family remaining there, are in touch with them, and hope to reorganize work there again.

At the other (eastern) end of the Chinese Eastern section of this long Asiatic railway, where it enters Siberia again, there is another frontier city, of greater size than Manchuri on the west. Its name in Chinese is Suifen in Russian Pogranichnaya. Since coming to North Manchuria eleven years ago this place, as others, has been on our heart, but we had no money to place an evangelist there, nor were there any Christians to serve as a nucleus for a beginning. A Seventh Day Adventist evangelist opened a preaching hall there, but made no headway, and later moved to another town.

On our recent trip to ten places east of Harbin we were able to get started a beginning of mission work in this frontier city, Suifen. While distributing tracts among the people we found an earnest Chinese Christian, a Mr. Liu, who with his family, had moved there from near Laichowfu, far down in Shantung Province. He was baptized by our old friend and Chinese colleague the lamented Pastor Liu Chien-Cheng, who was serving as superintendent of the North China (Laichowfu) Baptist Orphanage when shot by bandits in Shantung. Old Bro. Liu agreed to take charge of the preaching place at Suifen as a voluntary law worker, if we would furnish the rents and incidental expenses. His son donated some benches. There will now be a place on the main street where the gospel can now be preached when one of us missionaries, or an evangelist, passes that way. Furthermore Bro. Liu will be there to explain the way of life to those who come in, distribute tracts and sell gospel portions and Bibles.

A peculiar situation at Suifen determined opening work there at this time. It was when passing through en route to an outstation that communication was had with old Mr. Liu. The next day a soldier called at his home and wanted to know why his fellowship with a Missionary, etc., etc. This soldier seemed to understand little of what was said. He slapped in the face several times the son of Mr. Liu, a fine young man—the son who later gave benches for the preaching hall. Hearing of this mistreatment, a visit was made immediately on my return to the Japanese military headquarters. The officer in charge, a kind man who spoke English, showed regret, and went with me immediately to the Liu home. He was much moved when old Bro. Liu broke down in tears, reminding him that no family in the town was more law-abiding than his.

We determined that, if the evil one was thus showing his colors, we would then delay no longer, but open a preaching hall immediately. The Liu family agreed with us that the time had come. So we proceeded to rent a place. There have since been other hinderances, but, with the

Of all mankind the Christian has the greatest reason for making the widest possible use of GOOD MUSIC.

help of the Lord His name shall be made known in that town; and many, we hope, will be saved. The single evangelist of that large area will, however, be able to spend only a few weeks there each year, as also at Tungning, another large town where a small group of believers have rented a preaching place and are likewise pleading for a full-time worker.

Chas. A. Leonard, Sr.,
Harbin, Manchuria.

—BR—

IN TWO MONTHS HIS SALARY WAS RAISED \$25.00 PER MONTH

Vicksburg, Miss.

Dear brother Goodrich:

The method we used to put the Baptist Record into 50% of resident families was "boosting" and "personal contact." Early in 1935 we canvassed the membership of Bowmar Avenue and Waltersville with 50% as our goal, and succeeded. About half paid full year in advance, and the balance by the month. These latter were divided among three boys designated as "Baptist Record Paper Boys," they being allowed a commission for collecting. This method kept the Record constantly before our people as the pastor reminded them of it on the last Sunday in each month.

At the beginning of 1936 we kept boosting, inviting brother Goodrich to come and inspire us, as the interest was lagging some. Before his arrival we did what he suggested, listing the families on cards for convenient itinerary. We heard his message and soon thereafter he and I were off in a jiffy in my car, he holding the cards and calling the names and addresses while I drove. Thus we covered the ground quickly securing subscriptions with surprisingly little effort, the folks seemingly anxious to get in. We missed a few whom I saw later, totaling more than the 50% in both churches.

In larger churches, of course, it would take longer. But certainly with no greater effort and persuasion.

Truly,

J. L. Boyd.

"Ask 'em, they'll subscribe."

—O—

HOW HORNE HELPS

Monticello, Miss.

Dear brother Goodrich:

I should be glad to conform to your request with an article on how I get the Record in the homes. But there is nothing which I could add—you have already said it, "Ask 'em and they'll subscribe." That's all I do—just see them and ask them to subscribe. I usually have "The Baptist Record Week" or two weeks during which time I concentrate on this one project. Sorry, but there's no story to tell, and no secrets to withhold.

Cordially yours,

D. O. Horne.

—O—

I am 80 years old. I have been reading the Record for many years. Don't see how I could do without it. Its coming each week means much to me.

A. Patrick

Pelahatchie, Miss.

(Note: He couldn't. No Baptist is as well off without it.)

—O—

WANTED MORE LETTERS

We have 16 resident families in our church and now have 8 subscriptions to the Record. Will send one other, and as many as we can get all along.

Sincerely,

Mrs. Will Little.

(500 other small churches in Mississippi could do likewise if—)

"Ask the people, they'll subscribe."

—BR—

"Can anyone doubt," he asked, "that social drinking is the most important factor in this orgy of death and mutilation of bodies that takes place over the United States from 5 p. m. to 1 a. m.?"

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.
Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

These suggestions were sent out to your District Stewardship Chairman by our State Chairman. Hope the Associational Chairman will cooperate.

Greenville, Mississippi,
July 14, 1936

I am your new Stewardship Chairman; and I have just returned home after three months in Kansas, hence my delay in contacting the District Chairmen.

I want to keep a complete record of each district—you, in turn, want a complete record of each association, and the associational chairman, of each society. I would like to suggest the following chart for each of us:

District Chairman	
District No.	
Associations	
No. Associations Reporting	
(Name)	Association
1st Qt.—Membership	Tithers
2nd Qt.—Membership	Tithers
3rd Qt.—Membership	Tithers
4th Qt.—Membership	Tithers
1st Quarter—Systematic Givers	
Literature Distributed	
2nd Quarter—Systematic Givers	
Literature Distributed	
3rd Quarter—Systematic Givers	
Literature Distributed	
4th Quarter—Systematic Givers	
Literature Distributed	
1st Quarter—Books Studied	
Stewardship Programs	
2nd Quarter—Books Studied	
Stewardship Programs	
3rd Quarter—Books Studied	
Stewardship Programs	
4th Quarter—Books Studied	
Stewardship Programs	
1st Quarter—Scrap Book	
Original Project	
2nd Quarter—Scrap Book	
Original Project	
3rd Quarter—Scrap Book	
Original Project	
4th Quarter—Scrap Book	
Original Project	
1st Quarter—Enacting Aims	
2nd Quarter—Enacting Aims	
3rd Quarter—Enacting Aims	
4th Quarter—Enacting Aims	

(Mention which ones by number)

Anything else they report put it on record. These are the essentials. Keep a separate chart for each association and pass a similar one on to each of your associational chairmen to keep by societies. One can at any time see the strength and weakness of every district, every association, and every society. Scanning it for the year will be an interesting and enlightening experiment.

I suggest that you mail this chart to each of your associational chairmen. It might be that all of them are not systematic, and thereby the failure of a report doesn't bother them much. If one or two quarters go by and a society keeps a whole chart blank, the interested associational chairman will do something about it. It might mean the necessity of a personal visit to that society. Don't let them be satisfied with an incomplete report to you.

I am particularly interested to know the membership of your district and the number of tithers. So get it to me when you make your report which is due now at the end of June. I'm anxious to see the list grow and I'm looking

forward to excellent reports from you each quarter.

I have made out a little Stewardship Year Book that will most nearly promote the four aims given to us by our Southwide Committee.

1. The Promotion of the "Prove Me Plan."

There is nothing new in the plan. It's the old plan—God's plan of tithes and offerings. The new feature is in the "approach", the preparation for putting on the plan by getting an estimate of the financial strength of the church. As never before, pastors are urging their churches to try this plan. This is the very thing we "have long sought." Let's talk the plan, urge the plan, and pray it through.

2. Securing a gift from every resident woman member of our churches.

This solicitation can be done with each Week of Prayer. You have a list of all W. M. U. members—add to it a list of all the women of the church not members of W. M. U. You might divide this latter list into three groups; and take a group at each season of prayer and solicit a contribution for Missions. Thus, at least one time during the year every woman of the church will have the opportunity to make a love offering to Missions.

3. Promoting the Stewardship plans for our Young People.

I think most of these plans can be carried into our Young People's groups, particularly the scrap book and original playlet and production of "Stewardship Etchings."

4. Intercessory prayer for the convicting and constraining power of the Spirit concerning the money question.

I know of nothing finer than a group of Christians meeting together to pray a thing through, leaning and depending entirely on God. You notice on the calendar I have suggested two tithing card ceremonies during the year, each to be preceded by intercessory prayer groups. Also, before approaching the women for gifts at each Week of Prayer, be sure and meet to pray over it first.

I can think of nothing better for each society than to start the year (January) off and repeat again in the middle of the year with a lovely and impressive ceremony for signing the tithing cards. It worked wonders in Greenville. We just used a part of the business session at the first monthly meeting in January. A very fine talk on tithing was made and a strong appeal for each person to sign the card for one quarter as an experiment. Each one wrote on her card how long she wished to tithe. Some wrote three months, others one year, etc. Old tithers invariably wrote, "A tither for life." Soft music was played while they marched single file to the front to sign the cards. They just poured down. Everyone felt the inspiration of the occasion. At the next monthly meeting we took a few minutes to hear if anyone had had an experience from tithing. Numbers of them had and these experiences gladdened the hearts of all and gained new tithers for the next quarter. I believe this, done at least twice a year, will do more to promote tithing than any other one thing. We all long to have the happy experiences that other Christians are having. And this group demonstration is contagious. So if you pass this on to your associational chairmen and they, in turn, try to get each society to carefully plan it and put it on, I'm sure our tithing list will increase.

Another interesting thing to do in each circle is to compile a Scrap Book. Each person is asked by the Circle Stewardship Chairman to

make a contribution to the Scrap Book either quarterly, monthly, or weekly, as suggested in the little year book. The reason for beginning and completing it in one quarter is because by putting forth concentrated effort for a short while, interest does not lag and the full benefit may be derived from the project. First, each one brings her favorite Scripture on the subject; next, the best article or tract; then, the best picture or poster; and finally, an original paper by each one. Then they are all put on display and the best one selected and sent to the associational or district chairman; and then the best from the district sent to me. One cannot put work and effort on a subject without gaining knowledge, which should mean new tithers.

In November I think it would be excellent to produce the playlet "Prove Me Plan" by Mrs. Carter Wright before the whole church, perhaps Wednesday night, and let the church follow through with the plan and then get the church pledges for the year.

In the Spring I have suggested that each circle write and produce an original playlet. This creates individual interest and circle pride. The society chooses the best and passes it on in like manner as the Scrap Book.

Of course, there are some things that go on all the time in connection with Stewardship. Distribute tracts and place them where people may take them at any time. Put on Stewardship Programs on fifth Mondays or when convenient. Study a Stewardship book each year in the circles. The suggested ones this year are: "This Grace Also" and "He That Giveth" by Simpson, these being on Stewardship of possessions; and "The Desire of All Nations," which emphasizes our Stewardship of the Gospel. Also "Stewardship of Missions" is urged to be studied by all who have not already had it. "The Stewardship Life" and "Tithing for Juniors" are also suggested.

You can get the playlet "Prove Me Plan—The Only Plan—God's Plan" by Mrs. Wright from State Headquarters free. The "Stewardship Etchings" by Mrs. Howard may be had from Union Headquarters at 5c a copy or 50c per dozen. Give publicity to both of these playlets, please.

Please write once a quarter to your associational chairmen. And send me your report as quickly as you can.

Wishing for you joy and increased usefulness to Him in this service, I am

Lovingly yours,

Mrs. Galla Paxton

—o—

Y. W. A. CAMP

"Where Cross the Crowded Ways of Life."—As the xylophone began this great hymn—our theme song—the first Y. W. A. Camp in Mississippi began! My great longing during the week was that ALL our Y. W. A.'s might have been present for the week. Words are so inadequate when we try to "catch up" on paper the "spirit" of the camp. It was beyond our greatest expectation! We had such a splendid group of speakers and teachers. Miss Mary Ellen Caver, formerly missionary to Africa, was our feature speaker and in her charming, winsome manner, helped us "see" Africa through her eyes. Miss Kathleen Mallory was our vesper speaker, using the Ideals of Y. W. A. as the theme for messages. She also led the impressive consecration service on the closing morning. Mrs. Ned Rice, our State President, endeared herself to everyone in camp. She led us in our worship ser-

(Continued on page 16)

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Pittsboro

The meeting with Pittsboro Baptist Church, Calhoun County, was held last week, Rev. Jas. E. McCraw of Decatur did the preaching. Good congregations attended the services from Sunday until Friday night. The sermons were scriptural and helpful, and the membership was well pleased.

The church was revived and ten members were added to the church, seven of them by baptism. The visiting minister taught "Building a Standard Sunday School" and eight received certificates and others will take the book later.

Supt. H. W. Hannaford is anxious for the school to reach the Standard. It lacks only two or three points and this course meets one of them. The others can and will be reached. The church seems to have a mind to work.

Pastor L. J. Crumby did the preaching in the meeting at Elam, Yalobusha County, recently. There were fourteen members added by baptism and some by letter. This church was revived.

It is reported that Rev. W. C. Howard of Forest has accepted the pastorate of Water Valley Baptist Church and will be on the field September 1st.

Rev. J. M. Spikes, formerly of Slate Springs, Miss., has located near Pascagoula, Miss., and preaches to some churches in that section. He is a strong gospel preacher and good pastor.

Rev. Jesse Dorroh of Slate Springs did the preaching in his church at Old Town, Calhoun County, last week. He is doing a good work with this church.

Rev. Henry Shepherd of Water Valley is representing the 5,000 Club in Yalobusha County. Mrs. Taylor Howard, associational W. M. U. superintendent, represents the women. This county should reach its goal.

We are glad to have Dr. C. D. Johnson back in our state as dean of Blue Mountain College. His parents live at Bruce, Miss., and he was reared in Calhoun County. Many good men and women have been produced in old Calhoun.

While in Neshoba County recently I attended a service at Pearl Valley Baptist Church and had the privilege of hearing Pastor L. T. Grantham deliver a good message. Also aided in ordaining brother Tom Jones to be a deacon. Brother Grantham serves most of the Baptist churches north of Pearl River in Neshoba County, and some south of the River.

"One of the most inspirational revivals ever held in this community closed Sunday night at Spring Creek Church, Rev. H. W. Shirley of McAllen, Texas, did the preaching."—Neshoba Democrat. Brother Shirley was pastor of Philadelphia Baptist Church some years ago.

Pastor Clyde Bufkin recently closed a good meeting with Mt. Carmel Baptist Church, Neshoba County, brother Phillips of Newton did the preaching.

A GOOD MAN GONE

On June the 30th, the Lord took to himself our Bro. R. J. Horne. Age 79. He and his faithful good wife walked the path of life together for 53 years. The Lord gave them 7 children—4 boys and three girls—all living.

Bro. Horne, served many years as Deacon. He loved home, the Lord the Lord's house, the Lord's people and his pastor and was loyal to him.

He was loyal to the Bible the Sunday school and his Sunday school class when he could attend it.

His pastor will very greatly miss him.

"I cannot say and will not say That he is dead—he is just away! With a cheery smile and a wave of the hand

He has wandered into an unknown land,

And left us dreaming how very fair

It needs must be since he lingers there.

And you—O you, who the fondest yearn

For the old-time step and glad return,

Think of him as faring on, as dear In the love of There as the love of Here.

Think of him still as the same, I say;

He is not dead—he is just away!"

His pastor
G. S. Jenkins.

RESOLUTIONS OF RESPECT

Whereas, it has pleased God in His unfailing wisdom to call unto Himself, Mrs. S. C. Culley, our beloved sister and co-worker, and

Whereas, we lift up thankful hearts for the memory and influence of her consecrated life.

Therefore, Be it resolved, by the Woman's Missionary Society of the Durant Baptist Church, that we are

sorely bereaved in the loss of our friend, associate, and sister.

That, in the death of Mrs. Culley, our society has lost one of its most useful, conscientious and faithful members.

That, because of her interest in every phase of the Master's work and her prompt response to every call, we miss her from her place where her sweet spirit always made her presence welcome.

That, to the sorrowing family, we extend our deepest sympathy and commend them to the Holy Spirit, God's comforter on earth.

That, a copy of these resolutions be presented to her family, a copy furnished the Baptist Record for publication and that they be spread on the minutes of our W. M. S.

Miss Lela Pinkston,
Mrs. Wm. Beachman,
Mrs. Chas. Myers,
Committee

MORTON'S MAN OF GOD

His name is C. O. Estes. Estes plus his gifted and devoted wife, plus God: that's Estes. Without either of the others, he would not be the Estes who labors for his Lord at Morton; but he has the other two, praise the Lord, and so has place among the finest factors for righteousness in all our state. He loves and serves with the young, but his godly walk before the more mature members of his community gives birth to the thought, "How much more elder is he than he looks."

He asked me to help him for a season, hence it came about that I had Estes as my pastor for a brief while. The saints of Morton attend church and sit on the seats nearest the front. They love the house of the Lord, love to congregate in it, to sing, to pray, to worship in it, and hence, it is among the rarest of privileges for any preacher to preach in it.

The meeting might with great additional profit to the cause of the Lord have continued some days longer, but duties imperative called the writer away. Fervently he shall continue to pray for the church of God which is in Morton.

L. Bracey Campbell

THE NAME

"Thou shalt call his name Jesus" Matt. 1:2.

The holiest word that e'er was penned

By mortal scribe on earth: Its value none can comprehend, No angel tell its worth.

All heaven's treasures are but dust When with that name compared:

When all creation's gold is rust That name shall be revered.

Before that name the Seraphs bow And strike their harps of gold, As all earth's people shall learn how

When they its worth are told.

Then sound abroad that holy name Till earth shall with it ring; Till all her lords forget their fame And hallelujahs sing!

The name, the name that once was given

To Mary's sinless son, Will conquer earth and reign in heaven

When endless time is done.

Let every soul revere that name, Till time shall be no more; Let love for Him, a constant flame, Burn on forevermore!

J. E. Gwatkin,
Ridgecrest, N. C.

HELP NEEDED

Friends of the Baptist Rescue Mission will appreciate that I am greatly needing to find a woman who signs her name "Mrs. Jeanett Freeman" who appears to be in great need of help and writes asking for herself and baby to be received in our Woman's Emergency Home but fails to give her address, not even giving the state, but the letter appears to be post-marked some town in Mississippi, but the place is too indistinct to decipher. Perhaps someone may aid in helping me to get in connection with her, and possibly friends should be able to certify whether she should be received here or not.

J. W. Newbrough, Supt.,
740 Esplanade,
New Orleans.

Wife (at the train)—Oh, dear! I knew I would forget something. I forgot my bathing suit.

Hubby—Don't worry, dear. I'll put it in a letter and mail it to you right away.

Gunbusta—Why do you always insist on sitting by a window when you eat in a restaurant?

Dillpick — Because they always give the people by the windows the biggest helpings.

WHO IS MY NEIGHBOR?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. — Luke 10:30-37.

He who poses as a Good Samaritan should pay the Innkeeper.

SOUTHERN
BAPTIST HOSPITAL
NEW ORLEANS, LA.

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for August 9.

THE CHIEF OF SINNERS IS CONQUERED BY CHRIST

In this lesson we reach the greatest event in the history of the world since the descent of the Holy Spirit. And when I say this, I do not mean simply the greatest event in the religious history of the world; but I mean that this is the greatest event, measured by its effects upon all subsequent history, that has occurred since our Lord came back to earth in the person of the Holy Spirit.

For Saul of Tarsus, under the lordship of Jesus become the Apostle Paul, was the most colossal man who has walked the earth since the Lord went back to glory. His conversion occurred in about the year 36 A. D., and in getting him, the Christian movement got the upper hand of the world. The devil puts into the balance upon his side all the men and women who lend themselves to him in his effort to defeat, dilute, divert, degrade, disrupt God's purpose to save the world: God puts into the other scale of the balance this poised and potent man, and he outweighs in power to bring to naught the counsels of the wicked and to promote the progress of the godly all that the devil has done to oppose.

Of course we must not lose sight of the fact that we have Saul of Tarsus plus God in Paul the Christian. Saul of Tarsus was the chief of the enemies of Christ; conquered by Christ, he became almost at once the chief protagonist of the Christian cause, the knightliest crusader for the cross who ever went down to combat.

I. THE CHIEF PREPARES FOR COMBAT. (Acts 9:1, 2).

Let us take a brief glance at Paul's background. He was born a Hebrew, of the tribe of Benjamin, and his name, Saul, was that of the first king of Israel, a member of the same tribe. He was a native and a citizen of Tarsus in Cilicia, the city which had grown to be the guardian of the gateway into the heart of the continent of Asia, and it was approached from the west. Tarsus was the city where the east and the west met, the seat of the leading university of that time in all the eastern world. It was a Greek city, and that meant that its spirit was worldly, materialistic. Here Saul was born, but his parents were not Greek in any respect, but on the contrary, were Pharisees, wedded firmly to the belief in a spirit world, in a world of angels, and in the resurrection of the dead. Of course the beliefs of those around the lad influenced him, stiffened his opposition to those beliefs, and bound him more closely to the faith of his fathers.

It may be that fear lest the lad should learn to relish the heathen culture of his native city led Saul's

father to send the lad to school in Jerusalem, where he was student for years under the great rabbi Gamaliel. Arrived at manhood, Saul was the strictest of the Pharisees, uncompromising opponent of the Sadducees just because they had been swayed in the direction of the Greek culture of their day, and had become a skeptical of any belief in spirit, angel or resurrection.

Saul was a Pharisee, and the matter with the sect was its self-sufficiency, its boastfulness, its contempt for others. The Pharisees were zealous, intolerant, bigoted. Saul was all of this, hence, his hatred of the sect of the Nazarenes; because he saw in the teachings of that sect the undoing of his own party. What though there was much in common between the Christian and the Pharisees that they both believed so many things in common? Ah! There was no doubt very much in the things they held in common to bind Saul to the party of Christ when once he had been converted. For he had heard Stephen's address before the sanhedrin, and it was the protest of one who firmly believed in the spiritual hurled with all the might of a soul aflame against the advocates of humanistic, materialistic, sensuous religious philosophy. Saul's conscience was pleading with him against the deep sin of his consent to the death of Stephen. In this frame of mind, "Saul, yet breathing threatening and slaughter against the disciples of the Lord," obtained authority from the Sadducean high priest to go to Damascus and bring any disciples whom he found among the Jews of that city as prisoners to Jerusalem.

In this strange turmoil of mind, having in vivid memory a picture of a man dying with his face aglow as the face of an angel, hearing the voice of that man declare that he was looking into an open heaven, seeing the God of the spirit world, in which very things Saul himself believed, he started off to Damascus, determined to wipe out in the blood of its dupes this pestilential heresy which would set up a crucified carpenter as the head of the age-old religion of the Pharisees.

II. THE CHRIST CONFRONTS AND CONFOUNDS THE CHIEF. (Acts 9:3-9).

Saul was drawing near to Damascus, pressing on at the head of his company, no doubt, eager to get at the work of uprooting the hateful heresy against which he set himself to contend. And it was on the road nigh to Damascus about noonday that Christ confronted him, suddenly as came the angel wrestler to the combat with Jacob centuries before. And the coming of the exalted Jesus was first of all in the form of a light above the brightness of the light of the meridian sun, flashing about Saul and his companions and dazzling them with its brightness. "And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, 'Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad' (Acts 26:14) He and his companions were all smitten to the earth, and he heard a voice which significantly spoke to him not in Greek, the language of

the materialistic philosophy, but in his own loved Hebrew, the language of spiritual religion. "Saul, Saul, why persecutest thou me?" Whose voice could this be? "Who art thou, Lord? And the Lord said, 'I am Jesus whom thou persecutest'. (Acts 26:15) "And I said, 'What shall I do Lord?' And the Lord said unto me! Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." (Acts 22:10).

Here Saul was confronted not by some score of frightened men and women, shivering with fear of the fate to which he would devote them when he had dragged them back to Jerusalem, but by a living man, directing upon him the flash and gleam of glory so great that he could not abide it. A voice called him by name, demanding to know, "Why persecutest thou me?" Why are you persecuting me? Realizing in a moment that he was having to do with someone above his might to master or even to match, Saul humbly asked, "Who are you?" "Jesus, Whom you are persecuting". With the suddenness and unexpectedness of a clap of thunder from the cloudless sky of that noonday, came this answer. "My own and I make one. The throb of My heart sends the lifeblood pulsing through them. The vital flow of My life's vital forces keeps them alive in Me. When you smite My sheep, you smite the Shepherd. When you lay violent hand upon Mine, you also bruise Me. Slaughter the members of My Body on earth, and you draw blood from Me as well. So really am I bound up with Mine own that you hurt Me when you injure them."

For the second time Saul calls his Conqueror Lord, in an inquiry as to his future course. Here is Saul who came toward Damascus intending to set in motion a movement whose object was to stamp the name of Jesus out of the minds of men. Now he is asking the same Jesus for directions as to his future actions. There was no hesitation. He had been his own master, had planned his own course, had pursued the path of his own choosing; but now all at once, he turned for orders to Him Whom he had fought and sought to banish from the hearts of men. Trustfully as a child he asks for orders, and as always under like conditions the Lord gives him his request. "Go into the city and wait. You shall be told of all the things you are to do." III. THE CONQUERED CHIEF CONFESSES CHRIST. (Acts 9:10-30).

Of course this confession began where Saul addressed his conqueror as "Lord". The moment that a man from the earnestness of his heart says, "Lord," he has then confessed his faith. But if this confession is made only to the Lord, it is not enough. A public confession of

Christ is necessary, and a sermon on, "The Necessity for Confession," is decidedly in place. Public confession is not necessary to keep one out of the flames of hell, but it is necessary to a Christian life.

From the moment of his meeting the Lord in the way, Saul was obedient to His word. He went into the city, as the Lord had commanded him, and waited there, seeing nothing, drinking nothing; but who can tell what thoughts engaged his mind during the three days before he found his sight again? Was he simply stunned into a realization that he had been mistaken? Did he get far in his thinking, or did his thought simply revolve around his having been mistaken in his conviction that Jesus of Nazareth was not the Christ? Did his Pharisaic training come to comfort him in those days by bearing witness to what he had now beheld of the resurrection of the dead and the reality of the spiritual?

We can not longer linger here, but must hasten to notice Saul submitting to the touch of Ananias, accepting the title of "Brother" from the lips of a Christian, and submitting himself to the ordinance of baptism. The joy of the Christians must have been well-nigh boundless as they came to understand that the most relentless of their antagonists had now been made over into a friend, a brother, and a yoke-fellow in the service of their Lord. Read the whole passage to see how Saul proved faithful both in Damascus, where the Jews sought to kill him because they regarded him as a traitor to them, and in Jerusalem, where he amazed his erstwhile enemies by joining himself to their party.

IV. THE CONQUERING CHRIST COMMANDS THE CHIEF

The remainder of the book of Acts, and all the epistles of Paul tell the story of the earthly service which the conquered chief of sinners wrought his Redeemer and Lord. He said before the king, "I was not disobedient unto the heavenly vision." (Acts 26:19) He had said before, (Acts 21:13) "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus". (Phil. 1:21) "For to me to live is Christ, and to die is gain." (Phil. 3:4-14) Read this passage to see how completely Saul, now become Paul, acknowledged in his life the Lordship of Jesus.

(Continued on page 14)

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TRAVEL OBSERVATIONS AND REFLECTIONS

On a recent trip of some 800 miles through the South we made some observations. Occasionally we took our eyes off the road long enough, when there was no car in sight, to look at the scenery. Occasionally we stopped and observed both the country and natives. Here are a few of our observations, mentioned for whatever they may be worth, and which may be verified by any one who will take the trouble and has enough interest in the matter.

The first is that a very large proportion of our southern people are living a very hard, mean laborious and miserable poverty-stricken life. In proof of this one need only observe the unsightly, unsanitary, tumble-down cabins and shacks in which thousands of the people have to exist. Many of them are not fit for cattle. No good dairyman would house his cows in them, and if he did the milk inspectors would condemn the milk. Most such hovels are occupied by Negroes, but not a few house whites.

Anything like decency of living in such abodes is impossible. Perhaps they are better than some city slums, but they are too bad for decent human habitations. We ought to be ashamed to allow them to exist in the Southland.

Then, rising in the scale of comfort, are thousands of poor, inadequate farm houses, whose appearance and appointments indicate dire poverty and a pinched and narrow life. For miles at a time we saw not one painted house. The barns and other buildings were in a state of utter dilapidation. Many of the rural church and school buildings were no better than the residences. Some had open doors, glassless windows and leaky roofs, looking as if about to tumble in.

These conditions are true indices of the poor life of the population. We could not help contrasting all this with the many elegant, often palatial, homes we say in the elite residence sections of some of the cities through which we passed.

Next, we observed the people, specially the children about these homes. We were impressed with their general air of dejection and listlessness. Few of them seemed to be alert and alive to what was going on around them. Men and women, boys and girls, were sitting or lying on the porches, on benches, or on the ground often, around the houses. Very few seemed to be at work. Such as were plowing or hoeing in the fields worked with a slowness and evident lack of vigor bespeaking low vitality and lack of energy. Many of them were evidently physically unable to perform hard manual labor. If near the road, they usually stopped and looked with indifference—some with evident longing—as the car passed by. Sometimes despairing jealousy was on their countenances. Most of the children showed varying degrees of under nourishment and neglect. Many faces depicted low intelligence, along with stunted, undernourished bodies. A few, in spite of evident poverty, were bright, intelligent and alert. But the most

were of a class to excite pity and compassion.

One of the most striking observations was the vast and growing number, both old and young, both men and women, boys and not a few girls, who were smoking cigarettes. We were amazed to see how the cigarette habit has caught thousands whose appearances showed that the money they were burning up should have been spent for nourishing food, or for some of the other common necessities of decent life.

In the town and village liquor joints, as well as around the country filling stations and so-called eating places were numerous hangers on, whose bleary eyes and blasted features evidenced the ravages of alcohol. It is surely alarming to observe how many of this class are women and girls. There is no shadow of doubt about the inroads the liquor joints are making into the ranks of women in the South.

There were other observations, such as the depleted condition of the land and the absence, in many places, of anything like thrift and enterprise about the towns and villages, but these are enough for now.

Some Reflections.

First, we could not help asking what are the reasons for these conditions. No doubt they are many and varied—differing perhaps in each individual case. But there must be some common, major causes for these conditions here in this great Southland. Aside from lack of energy, ambition, intelligence and culture, which are both causes and effects of conditions observed, there is the inescapable conviction that the most of these people are victims of unjust social and economical institutions resulting from our past system of production and distribution. One feels instinctively that people have not shared justly in the good things of life. They have not received their just share of the goods they have helped to produce.

Then also, they are the victims of the unconcern and neglect of their more fortunate fellows. Millions who are living for themselves entirely do not care about these "forgotten people". Whether they live or die, are happy or miserable, is no concern whatever of thousands who are growing rich by exploiting them. Then there are millions of more considerate, more just and charitable people, who believe in a square deal and who think they have a sense of stewardship of the good things of life, but who as yet are blissfully ignorant of the existence of the conditions mentioned above. They would theoretically acknowledge that they are their brothers' keepers, but they have not even thought of the inevitable effects of the unjust system of trade, business and industry to which they have given their support, in which most of them are actively engaged and to perpetuate which they are ready to fight. Some are stockholders in enterprises which are now grinding the very life out of millions of workers, but they have not interested themselves in the affairs of the concern beyond clipping their semi-annual coupons. They may be good men and women, praying and paying

church members, but are blindly supporting institutions built on principles diametrically opposed to the teachings of the gospel they profess.

Another reflection: Will present day, institutional Christianity ever awake to this situation and do any thing to relieve it? Will the followers of the Lord who told John's disciples that the poor have the gospel preached to them ever come with a full, entire and complete gospel, which will not only bring personal regeneration and a new spiritual life to these forgotten millions, but will by its great truths permeating the social, industrial and even political fabric of society create a world in which they can realize justice and have opportunity to live a decent life? Certainly it will never do it as long as that type of Christianity predominates which feels that its whole duty has been done when it converts the souls of men but leaves them to live wretched and miserable lives under the injustice and oppression of a godless and pagan social system.

Certainly there is very little hope for the submerged millions until the followers of that Jesus who went about doing good and gave himself to ministering to the sick, suffering and despised poor of his day begin to give honest, intelligent effort to bring in His kingdom of honesty, justice, mercy and love. Nothing under heaven can ever save these millions, either from the effects of their sins or the evils of their earthly lives, but the gospel of Jesus. But it must be a whole gospel, not merely one which is sanctimoniously satisfied with "saving souls" but leaves the bodies of the saved to perish.

Another reflection: We have never seen so clearly, had so fully demonstrated, the folly and inconsistency of a government which licenses liquor, tobacco and other evils, and makes no worthy effort to suppress gambling and other vices, while at the same time spending millions to provide work for the jobless, most of whom are made so by these evils, coupled with the unjust selfish, grasping social system.

If this class is so shiftless, helpless and incapable that it must be fed and clothed by the government, then certainly they should be protected against those human ghouls who prey on their ignorance and helplessness. Everybody knows that liquor and dope, vice and gambling, are the greatest enemies of the poor; yet our great government allows these harpies to prey upon the masses for a few millions of taxes paid into her treasury. How can we expect the children of these for-

gotten millions to be proud of citizenship in such a country?

We have several other reflections, but can not mention them now. If what we have said will only stir the hearts of some of our leaders and cause them to observe, reflect and then to act we shall have our abundant reward.

J. E. Gwatkin.
Ridgecrest, N. C.

BR

Two youngsters visited the zoo after making a thorough study of pictures of animals.

They identified the camel, the lion, the zebra, and many others; but when they came to the elephant there was an argument.

"That is an elephant," declared the elder.

"No, it isn't," said his brother. "That's a Gop. I've seen his picture many times and it always has its name on its side in big letters—G. O. P.—Union Republican."

BR

Diner: "Do you serve crabs here?" Waiter: "We serve anyone. Sit down."—Ex.

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Forgetting things we should do is a very bad fault. When we were suddenly called away from home by the illness of a relative, I forgot a great many things that I needed to bring here with me. But I'm afraid forgetting must have begun for me before that, for Mrs. Mayo writes me that two of her Bible stories did not get into the paper when they should have done so. However, by careful search into the Children's Page box, way back at home, one of them has been found, and sent to me, and I am giving it to you this week. I'm sorry about it, and send my apologies to Mrs. Mayo. Of course, you must remember that this belongs in the very beginning of these stories.

Another story came to me this week that pleases me very much. This is from Berylne Stuckey, two months ago. Of course, in our space, she could describe anything fully, but she has told us a number of things that she "did and saw" in a very interesting way. It is exceedingly well written, and I know you will all enjoy it.

Then here is a letter from our dear Mrs. M. F. Phillips, sending her birthday offering. If you want to know, my children, how I feel toward this sweet lady of ours, read Psalm 103:17, 18, and the first clause of Proverbs 31:31. And if you want to be like her when you are older, the way to be so is to begin right now to love God and obey His commandments. Shall we try to do this?

Jean Howell also sends her birthday offering, and tells something of the protracted meeting at her church.

I also have a business note from brother Mize, and a letter and contribution from Adele Lipsey in Memphis.

When you read this, I shall probably be on the way home, after the so-pleasant visit with my son and daughter here. The time has passed very quickly, going here and there about the city, or staying at home together.

I am giving our July report for gifts to the Orphanage and Miss Marguerite. It is unusually small: I wonder if my being away from home has anything to do with its smallness? If it has, I'm going to be back home and Mrs. Johnnie-on-the-spot, hereafter, so don't forget our two objects of help that are depending on us.

With love,
Mrs. Lipsey.

Childhood of Jesus, Luke 2

When Jesus was eight days old they gave him the name Jesus. That was the custom then to name them at eight days old. When he was forty days old according to God's command, he was presented in the temple and an offering was made. As his parents were poor they could offer only two turtle doves or two young pigeons.

There was an old man in the temple named Simeon, who recognized him as the Saviour, and praised the Lord and blessed Jesus and his parents. There was an old woman, a prophetess, who stayed in the temple all the time worshipping God continually. Her name was Anna. She also recognized him and praised the Lord. Mary and her family returned to Nazareth where Jesus spent his boyhood days. Nazareth was a quaint and quiet little city, set in the vine-clad hills of Galilee. The Bible does not record much about his childhood, of which we'd like to know a great deal. His parents were pious, good people and we know that they taught Jesus the Old Testament and carried him to the synagogues

with them, when they went there to worship. In Lev. 4:16 we read, "And he came to Nazareth where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath day, stood up for to read." And we are sure they sent him to school like all other little children.

Joseph was a carpenter so Jesus must have helped him with his work and there were other children in the family.

The Jews from all parts of the world went to Jerusalem once a year to the feast of the Passover, which lasted several days. When Jesus was twelve years old Joseph and his mother went up to Jerusalem at the usual time taking the little boy with them. When they started home Jesus stayed behind at Jerusalem and as they thought was in the crowd of kinfolks they did not look for him until they had been gone a day. They searched for him among the kinpeople and friends but after three days in all they found him in the temple sitting in the midst of the teachers hearing and asking questions. When his mother asked why he had done this he said he must be about his Father's business, that is, God's business. However, he returned home with Joseph and Mary and obeyed them and stayed with them until he was thirty years old. He also learned much he had to learn and all loved him and so did his Heavenly Father.

Give names of some of Jesus' brothers.

Mrs. Beulah Mayo

Orphanage Gifts

Cash	\$.06
Friend, Charleston	2.00
Fannie Mae Henley	1.00
Henley Birthdays	1.61
Bettie Bethune	.10
Doris Mae Waycaster	.35
Ruth Ford	.50
Mrs. M. F. Phillips	.90
Jean Howell	.12
Mrs. Lipsey	1.00

Total.....\$ 7.64

B. B. I. Scholarship Gifts

Friend	\$ 1.00
F. A. Ford	.50
F. M. Henley	1.00
Harold Bethune	.15
Adele Lipsey	.15
Mrs. Lipsey	1.25

TOTAL.....\$ 4.05

Star, Miss.,
July 20, 1936

Dear Mrs. Lipsey:

In answer to your request I am going to try and tell a few of the things we saw and did on our trip to California. There were four in the party counting myself. We travelled by car. We travelled 6,000 miles and went through thirteen states and old Mexico. We were gone eighteen days and during that period of time we went through desert where the thermometer read 120 degrees above zero in the shade. Through snow six feet deep and through floods and dust storms. We saw three of the eight wonders of the world which were: Carlsbad Cavern in New Mexico, Grand Canyon National Park in Arizona, and Yosemite National Park in California. We saw a lot of queer and interesting things on the trip but the place we enjoyed the most. I think, was Yosemite National Park with its many waterfalls and bears and deer running about here and there. Old Mexico was very queer and interesting too. We also saw Pike's Peak. Some of the most interesting and most beautiful cities were: Dallas, Fort Worth, El Paso, Los Angeles, Hollywood, Reno, Salt Lake City, Denver and Little Rock.

The most beautiful of all was Los Angeles. The main street is said to be fifty miles long. We saw several movie stars' homes in Hollywood. It would take a year and then some to tell all about my trip but maybe this will give you a faint idea. It is needless to say I thoroughly enjoyed it.

I am planning to go to Ridgecrest, North Carolina, with Mr. and Mrs. Earl Clark.

With much love,

Berylne Stuckey

We are so grateful, Berylne, for this fine letter. Now we know you had a grand time.

From Midway Baptist Church,
July 22, 1936

Dear Mrs. Lipsey:

Inclosed you will find 90 cents for my birthday offering, for the Orphans, as I am 90 years old today.

I am still in good health and want my Christian friends to pray for me that I may grow stronger in the faith of my Lord.

Our meeting at Midway Baptist Church just closed with an addition of 14 new members for which I am very thankful.

Love and best wishes to you from,
Mrs. M. F. Phillips.

We are so happy to hear from you, Mrs. Phillips, and to receive your birthday offering and the assurance of your good health. God has certainly blessed you, and now it seems to me He is making you more and more a blessing to others. We are all sending you our love, for your birthday.

Quincy, Miss.,
July 16, 1936

Dear Mrs. Lipsey:

I'm sorry to be late about sending the Sunday egg money for June, but I've been visiting my little cousin at Eupora, Miss., and was not at home the first of the month. I had the pleasure of hearing brother Middleton of Clinton, Miss., preach while there: he seems to be a fine preacher.

I am sending thirty-five cents for the Orphans.

With love to all,

Doris Mae Waycaster

Thank you for the money, Doris Mae, and Mother, also. I'm glad you had the pleasant visit to Eupora. Yes, brother Middleton is a good preacher, and is already winning his way into our hearts.

Carthage, Miss.,
July 22, 1936

Dear Mrs. Lipsey:

Am sending in 12 cents for my Phillips' birthday offering to the Orphans.

I have been attending the meeting at our church this week. We had good preaching and large attendance.

Your friend,
Jean Howell

It is good to hear about your fine protracted meeting—and also to get your birthday offering, my dear. Have you the honor to be Mrs. Phillips' granddaughter—or member of her class?

By W. A. McComb.

Rev. Percy Edward Haley, was ordained a Baptist Minister on June 3rd, 1936, by the Flora Baptist Church. The presbytery consisted of Drs. P. I. Lipsey, M. O. Patterson, C. H. Bass, Meridian; N. R. Stone, Meridian; L. W. Ferrell, Jackson; J. F. Holloway, Clinton. Dr. Patterson, chairman of the Pres-

bytery, stated publicly that the examination was the most satisfactory he had ever held. The answers to all questions were seemingly satisfactory to every member of the presbytery.

Bro. Haley is a graduate of Mississippi College, and has had several years experience as teacher in the Meridian High School. He went immediately to the Moody Bible Institute, Chicago, for the summer term. He expects to be back to Flora, by the latter part of July and would be glad to engage in protracted meeting work. He has been preaching about one year and has conducted some meetings with marked success. He is also a good singer, having led the singing in revival meetings, and done some solo work acceptably. He does not discriminate but goes as readily to the small and weak churches as the strong ones. He makes no charge but accepts a free will offering for his services. Any church desiring his services between July 25th and September 10th., can reach him by addressing him at Flora, Miss.

I commend him most sincerely and feel confident that any church or pastor using him will not be disappointed.

BLUE MOUNTAIN

Other Blue Mountain College girls who are using the training received at the college to serve the Lord this summer are:

Martha Bigham, Sumner, is conducting Baptist Training Union Training Schools.

Olive Mignon Browning, McComb, is conducting Daily Vacation Bible Schools.

Allie Laurie Stevens, West Point, is teaching Mission Study Courses. Helen Eubanks, Sallis, and Mary Beth Lasseter, Clinton, were in charge of the music at the Y. W. A. Camp at Castalian Springs last week. Frances Dozier, Fulton, and Ruth Kirk, Grenada, had charge of a department of the encampment at Castalian Springs.

Patricia Gilpin, Greenwood, and Rowena Gunter, Sallis, are engaged in student revival meetings this summer.

Frogmore—I wonder what has become of the old-fashioned mother who spanked her son for smoking cigarettes?

Fishneck—Oh, she's the grandmother who spans her grandson for swiping her cigarettes.

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AUBER J. WILDS, General Secretary

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Thought For Youth The Weed

"I am a weed. It is fun to grow
Beside a flower. It is fed, you know,
And it's cultivated. If I'm not pulled
out
I'll steal its food, and grow tall
and stout."

"I'm a bad habit; I can grow
Stronger each day that you let me
go.
All the good resolutions you may
make
I can surely, swiftly break."

Look for the weed beside the flower.
Break that habit's evil power.
Do not wait till they grow so
strong
You must have the good to kill the
wrong.

—The Alhambra.

—o—

Ridgecrest Was Great

We cannot begin to tell of the wonderful meeting of the Baptist Training Union in Ridgecrest last week. Every minute was a mountain-top experience. The attendance was the largest of any week in the history of Ridgecrest with nearly thirteen hundred counted and with a paid registration of just a little under a thousand. One day they served twenty-three hundred meals in the dining room. On Friday afternoon when the ribbons were awarded there were 162 who received the Gold ribbon which was given to those who attended the fifty-five sessions of the conference, 132 received the Blue ribbon which was given to those attending fifty of the sessions, and 82 received the Red ribbon which was given to those attending forty-five sessions of the fifty-five. Hundreds of others only missed by one or two sessions. Every general meeting was attended by a full and crowded auditorium. It was a glorious experience for all. We only had 32 from Mississippi. We had tables together and made as much noise in the dining room as any other 32 and had the greatest time of any 32 present. We hope to have a full hundred next year, so begin now to make your plans to attend this great meeting. We have already reserved room for 32 for next year and will double that before many months we hope. I DID NOT SEE a single young person smoking a cigarette. I only saw one cigarette smoked and that was by an older man (some example). I saw one man smoking a cigar and one young man smoking a pipe, other than these three times no smoking was in evidence. We had one bus with sixteen aboard and what a good time we had. Spent the first night in Atlanta, reaching Ridgecrest at two-thirty (our time) the second day. Returning we stopped long enough in Chattanooga to spend an hour or so on the top of Lookout Mountain, then drove to Birming-

ham, reaching there about eight-thirty to get a good night's rest, driving on to Jackson the next day. A happy group, all looking forward to going back again next year—want to join us?

—o—

Daniels Church Near Jackson

A new church has been organized near Jackson and has been named the Daniels Church. Rev. R. E. McPheeters was elected pastor and together they have built a splendid church house and are working right along. Just as soon as they were in their home they set-up the organization necessary to carry on efficient church work. The Training Union was immediately set up and keen interest manifested on the part of the church as a whole. They brought a bus with twenty or more to the District B. T. U. Convention in Yazoo City and took the church attendance banner. They have just recently had a study course. A letter from the Corresponding Secretary of the Intermediate Union tells of the success of their course. Mrs. R. E. Morgan of Jackson, the District Junior-Intermediate Leader, taught the class. A good social was enjoyed on Friday night of the study course. Mrs. Everett is their leader, Mrs. Mabel Wasson and Mr. Mack Magee, sponsors; the other officers are: President, Dorothy Wiener; Vice-President, Alice Bowers; Secretary, Toile Graham; Corresponding Secretary, Velma Berner; B. R. L., Grace Boykin; Group Captains, Robert Harris, Imogene Stribling, Jeanne Laird. They had had only two programs when this report was sent in and each of these was without the use of the Quarterly in the meeting. We appreciate this fine report of this new union and hope they shall be among our A-1 unions this their first quarter.

—o—

Pontotoc County Elects Officers

At the last meeting of the Pontotoc County Associational Baptist Training Union officers for a new year were elected. The year with our Training Unions begins October 1st. Officers ought to be elected at the meeting in July, however, so that these officers can have their meeting to discuss their duties and plans so that when they come into office the first of October they will have their plans already mapped out for the year. Mr. W. L. Mounce was elected to the office of Associational Director for Pontotoc County; Miss Mary Ala Nesbit, Associate Director No. One and Miss Lois Russell Associate Director No. Two; Mrs. Clarence Smith was elected to the office of Junior-Intermediate Leader, and Dr. B. B. Hilbun was chosen as the pastor advisor for the organization. With this splendid corps of officers Pontotoc County Associational Baptist Training Union is ready to put ov-

er a good program for the coming year.

—o—

Watch This Space Next Week

Next week we expect to give the schedule for the simultaneous associational officers' meeting coming September 7-9. We are asking all pastors to reserve the night that week that the meeting will be in their associations. We are also asking all associational moderators and clerks with the Training Union officers of the Associational Training Union to mark that night and reserve it for this meeting in their association. Watch for the schedule next week. We will give the association, date of meeting and leader. Our District Presidents are leading along with a few others who were needed to make up the necessary leaders as we will have about sixteen a night for these four nights. Wednesday night will be reserved for your regular prayer meetings.

—o—

COMMITTEE CORNER

For. August 16

JUNIORS—

Program Committee, be sure that you have a globe or a map on which to locate Burma, a picture of Judson, and little individual programs (made either in the shape of Burma or to suggest the idea of a puzzle book).

Missionary Committee, this is where you shine. If possible, get some copies of books on the life of Judson, so that those Juniors who want to read more about his life can do so. Get a big heavy chain to illustrate the idea of how Judson was chained in prison, and how the lost are chained with the chain of sin.

Instruction Committee, cut the map of Burma into seven parts. On the back of each one have a question. As they are answered the pieces are pinned into place on a piece of cardboard, a sort of jigsaw puzzle.

INTERMEDIATES—

Get some one to make a little lighthouse out of cardboard. Use a flashlight in the top for the light. On the rocks beneath write "Jesus"; the lighthouse is labeled the "Church." More than anything else make this lesson emphasize the necessity of church members standing firmly on Jesus, and in so doing, living lives different from those of non-church members.

Membership Committee, urge that every member be loyal to his church and stay for preaching each Sunday night. On all who are staying this Sunday pin little Christian flags (white background, blue field in upper left with red cross in it).

SENIORS—

Instruction Committee, follow this wonderful program with a study of "Winning Others To Christ," by R. Q. Leavell and plan some definite evangelistic work for the members of the union.

THE BEST WAY TO TREAT—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
Apply Gray's Ointment
Used since 1820 to give relief to millions
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S. S. ATTENDANCE AUG. 2nd
Jackson, First Church574
Jackson, Calvary Church597
Jackson, Grif. Mem. Church429
Jackson, Davis Mem. Church281
Jackson, Parkway Church126
Jackson, Northside Church 84

—o—

B. T. U. ATTENDANCE AUG. 2nd
Jackson, First Church 99
Jackson, Calvary Church 98
Jackson, Grif. Mem. Church159
Jackson, Parkway Church 40
Jackson, Northside Church 34
Deemer Baptist Church (7-26-36) 62

—BR—

GOING TO RIDGECREST?

Leaders for the Bible and Christian Life Conference, August 16 to 23, at Ridgecrest, N. C., Southern Baptist summer assembly grounds, include: Dr. James H. Franklin, past president of the Northern Baptist Convention and president of Crozer Theological Seminary, Chester, Pa.; Dr. Pat M. Neff, president of Baylor University, Waco, Tex.; Honorable Josephus Daniels, United States Ambassador to Mexico; Mrs. W. F. Powell, Nashville, Tenn.; Mrs. C. D. Creasman, Lewisburg, Tenn.; Dr. Gaines S. Dobbins, professor of church efficiency and pedagogy, and Dr. W. O. Carver, professor of missions, Southern Baptist Theological Seminary, Louisville, Ky.; Dr. W. T. Conner, professor of theology, Southwestern Baptist Theological Seminary, Ft. Worth, Tex.; Dr. R. W. Weaver, Washington, D. C.; Dr. John L. Hill, book editor; Dr. P. E. Burroughs, educational secretary; Perry Morgan, general manager at Ridgecrest; B. B. McKinney, music editor, Southern Baptist Sunday School Board, Nashville, Tenn.

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DR. McCOMB AND EASTABUCHIE

In response to an invitation of the Eastabuchie Church, Dr. W. A. McComb celebrated the fiftieth anniversary of his ordination on the first Sunday in July. Mrs. McComb and their two daughters, Mrs. Carl Lobitz of Ft. Worth, Texas, and Mrs. R. A. Kimbrough of Philadelphia, Pa., accompanied him. Their daughters came to visit their parents at this time to be at their celebration.

There were a large number of friends and acquaintance of Dr. McComb present from a distance. Prominent among these were Dr. and Mrs. B. G. Lowrey of Hattiesburg. Dr. Lowrey and Dr. McComb are both graduates of Mississippi College, and have been close friends for fifty years. There were three visitors present who heard Dr. McComb's first sermon fifty one years ago. There were Mr. Print Carter of Sunrise and Mr. and Mrs. John Parker of Macedonia. There were three present who witnessed his ordination fifty years ago. These were Mrs. F. M. Caraway of Eastabuchie, Mrs. Beard of Hattiesburg, and Mrs. Chas. Thatch of Rawls Springs.

Dr. Lowrey enumerated some of the mountain-top experiences in Dr. McComb's ministry, and then gave some very touching statements relative to their cordial friendship. He said that with gratefulness to God he could appreciate the powerful ministry of this man who is as near to him as a brother.

For many years Dr. McComb has been an outstanding minister. He has been the efficient pastor of leading churches in Mississippi, Arkansas, Texas and Louisiana. He is an outstanding evangelist. There were entire families present who had been brought into the church through his ministry. His work as financial secretary of Mississippi College, Mississippi Woman's College, Foreign Mission Board, and of the Baptist Hospital at Memphis has resulted in raising for these institutions one and a half million dollars. He has held meetings in thirteen southern states, and in these meetings has not only led thousands of people to Christ, but has been instrumental in clearing many of these churches of debt and building pastor's homes.

During the week following the celebration Dr. McComb preached a series of revival sermons at Eastabuchie, and six members were added by baptism and one by letter. He held meetings here twenty and twelve years ago respectively, but it is very apparent that he is still a scholar and a pupil whose messages are spirited by prayer, fresh study and energy.

J. P. Holcomb.

Rev. Dr. George W. Truett, president of the Baptist World Alliance, will deliver sermons twice daily during the annual Preaching Week program, August 23 to 30, at Ridgecrest, N. C., Southern Baptist summer assembly grounds.

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BROTHERHOOD MEETING

We have just closed a regional meeting of the Baptist Brotherhood at the First Baptist Church in Tampa. The principal speakers of course were Brother Hugh Latimer, Dr. C. M. Brittan, and Mr. Lawson Cooke. More than a hundred ministers and laymen were present.

They attended, first of all, a meeting with the ministers of Tampa, on Monday morning. At four o'clock in the afternoon, Dr. Brittan, as the first speaker, explained our Unified Program in a most lucid and appealing manner, and Mr. Latimer presented the vision and ambition of our laymen regarding the Kingdom Work, calling on various eminent laymen to testify.

The climax of the day, of course, was the evening program, at which time Mr. Cooke was the principal speaker. In all my life, I am sure, I have never listened to a more lucid and impelling appeal. His mind is illumining, his voice is appealing, and his spirit is uplifting and heavenly.

There is but one conclusion possible to be gathered from this meeting, and that is that this Brotherhood organization is the greatest forward movement the Church of Christ has made in our denomination in fifty years. That there was a place for it there can be no question. The wonder is that we have waited so long to catch the vision of its need and possibilities. That those who first caught the vision were prophets of God there can be no question.

We are going to see some glorious strides made by our denomination in the fields of church efficiency, evangelism and missions, within the next decade and half century. No one could fail to hear the voice of God in every speaker. We are getting back to Christ in emphasizing the place of the laymen in the Kingdom work assigned to the Church.

Heartily,
Claude W. Duke, Pastor
First Baptist Church, Tampa.

LUTHER RICE CENTENNIAL

The Executive of the Baptist World Alliance, meeting in St. Louis in May, heard with great pleasure the plans for the recognition of the 100th anniversary of the death of Luther Rice.

As you know already, we are in heartiest accord with this recognition of the man who, under God, more than any other was the Founder of Denominational unity and organization for American Baptists. In very great measure the rich history of the American Baptists is indebted to the devotion, the vision and the courageous planning of this man whom God raised up for such notable service. He deserves to be recognized by us along with Hubmaier, Carey, Roger Williams and other prophetic statesmen through whom God has given to the Baptist people a large place in the Kingdom work of the Son of His love.

The Baptist World Alliance expresses its sympathetic wish for the largest success of the worthy plans

BLUE MOUNTAIN

Dr. Wilfred C. Tyler of Annapolis, Maryland, has been elected head of the department of Bible at Blue Mountain College, President Lawrence T. Lowrey announced today. A native Mississippian, reared at Brookhaven, a graduate of Mississippi College, Dr. Tyler received the degree of Doctor of Philosophy from the Southern Baptist Theological Seminary, Louisville, Kentucky. He is now pastor of the First Baptist Church, Annapolis, Maryland.

Mrs. Tyler, was Miss Frances Landrum of Laurel, formerly Young People's Society director for Mississippi Baptists.

Dr. Tyler succeeds Dr. E. B. Hatcher, who goes to the faculty of Harcum School, Bryn Mawr, Pa., which is operated by his sister.

Dr. Tyler and his family will arrive in Mississippi about September 1.

LOUISIANA MISSIONS

By a Mississippian.

We have finished a meeting on Grand river. Great crowds came. An old settler said that we had larger crowds than had ever assembled at the little church. Oh! how they need the gospel on Grand River and the connecting bayous. People are living every way. They have drifted in sin and many are drunkards, prostitutes, and gamblers. Many vices are practiced. On one occasion I preached on the porch of a small household that belonged to a man who was rearing a family by a woman who was another man's wife. On another occasion while we were preaching in a small church there came inside a young man drunk and babbling during the service.

But many are anxious to hear the gospel. A group of fishermen promised to come and meet us if we would come often and preach to them. They are sheep without a

of the Luther Rice Centennial Commission. We have requested Prof. W. O. Carver to represent our Committee on the occasion of the exercises to be held at Pine Pleasant Baptist Church September 27th, anniversary of the death of this Prophet in Israel.

In Christian fellowship, on behalf of the Executive, and of Baptists throughout the world.

Sincerely yours,
(Signed) J. H. Rushbrooke

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shepherd. I am going to live there and preach to them.

We need a boat. In fact if I preach to these people it is imperative that I have one. But I do not know where it will come from. Surely God will provide one. If someone reads these words and can help to get a boat he will truly be carrying out Matt. 28:18-20.

We had five conversions at this last meeting. Twenty-two came forward and made open profession of their faith in Christ but they fell away and were not faithful through baptism. They need to be taught. They really didn't realize what they were doing at first. Pray for us.

Cecil Roberson.

SUNDAY SCHOOL LESSON

(Continued from page 10)

I think we might get from this the lesson that the Lord does not make prisoners that He may retire them from the conflict. He does not hold his prisoners as hostages against the devil. There are all too many people whose practice after an open act of surrender to Him proceeds upon the assumption that they are through with the struggle when they surrender to the Lord. They are prisoners of war now, with not a thing to do but loaf around a finely appointed prison camp. Paul's career after his conversion illustrates the principle upon which our Lord proceeds in his warfare with the hordes of hell. He takes men alive that He may send them into the struggle on the side of the right and light.

Friends will be glad to know that Rev. J. W. Hickerson is doing nicely after an appendix operation at the Methodist Hospital in Fort Worth.

In his absence from his work at Mission, Texas, his deacons will fill his pulpit part of the time.

He was delighted to have four of his recently elected young deacons have 4th Sunday (July). The Mississippi friends will rejoice that D. Q. Sikes a former Mississippian was one of them.

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Christ Must Go Forward

Coming into Corinth with the memory of the Columbus meeting still fresh in our minds, we began what turned out to be one of the greatest revivals in all of our experience in Young People's Meetings.

We accepted Sweetie's dare to meet the Master in the morning and at about six-thirty those alarm clocks in my neighborhood sounded like fire engines. We scrambled out of bed though and hurried down to the church where we usually found a group waiting for us to arrive. It was here that the "Sunshine Club" was formed and we all pledged to smile seventeen times before breakfast. The theme of the morning watch was; "I will lift mine eyes to the hills from whence cometh my help". Morning after morning we met the Master this early and along with the twittering birds, thanked Him for the new day and asked Him to guide our steps through it.

The Morning Watch was our only morning service and one would think that we had a whole day to loaf in but it was not so. About nine-thirty we gathered as a group and here we discussed problems with which we were confronted in our daily lives. The rest of the morning was spent in meditation and prayer.

Noon-time always found us at Mrs. Allen's for our dinner and even though we did act like kids, we hope they didn't think that we didn't know any better.

In the afternoons we did our visiting. It was after these visits and believe you me we really did some visiting. It was after these visits that we had our largest crowds and you who are pastors may well get a lesson from this.

Seven-fifteen found us gathered at the church again where we were led in our young peoples conferences by members of the group. Sweetie and Lois led the girl's discussions and they did some commendable work. The boys were led by Carl and Hugh and they began with only four but before the week was over their number had increased to nearly twenty-five. Much was accomplished in these conferences and we believe our Master had a part in each one.

From these we moved into the evening service. Here we were led in some real old gospel singing and we wonder if Carl Bates ever gets enough of that kind of singing? Then came the real treat of the day for Hugh lifted us to the very threshold of heaven as we listened to those soul-inspiring messages. Oh how we have learned to love him for the earnestness and sincerity with which he brings us those messages. I hope and trust that the blessed Master will continue to bless him for many a day to come.

From these services we moved directly into the Primary room into our Friendship Circle and it was here that we had our last touch of the Master before the day closed. "I would be true" was the theme

carried out here and time and again we felt the Master's presence as Lois led us in those many beautiful devotionals. "Blest be the tie that binds", closed the day and thus you have a typical day with the group in Corinth.

Some high-lights of the meeting would be every night but I must tell you about some special ones. Thursday night our hearts were thrilled and filled as the four young people stood before us to testify as to the Power of Prayer. We truly had the Master's presence that night. Above all Friday night stands as the most powerful of all the days of the meeting. We had our all night prayer meeting that night and this writer knows how Moses felt on the mountain-top; how John felt on the Isle of Patmos; how Shadrach, Meshack, and Abednego felt when the Master walked in the fiery furnace with them, for hour after hour we felt the hand of our Lord and were

afraid to even raise our heads for fear the brightness of His blessed presence would blind us.

Sunday night was truly the greatest service of all. Let us look in upon that service. As you enter the Church, a lone candle is burning faintly in front of the pulpit. Something is being said about, "I am the Light of the world", and as we listen we hear a message that would only befit The Great Prince of Peace. Then we hear, "Ye are the light of the world", and "A city set on a hill cannot be hid", and "Let your light so shine before men that they may see your good works and glorify your Father which art in Heaven". Then we hear a challenge to come and take a part of that light and as they come one by one they are given candles and they take their places around the Church. Soon the church is brilliantly lighted by those who took part and then the lone candle was snuffed out. We wonder why as we look on but we are told that He went away and left us to light the whole world for Him and if we fail Him, What then?

We love you people in Corinth for you have given us an inspiration to

go on and on, and we trust that we shall meet again someday on God's green earth. We would like to mention the name of every one of you in this article but we're afraid Dr. Lipsey is going to cut us down even now. Our special thanks go to those who were so nice to turn their homes over to us to live in while we were there. Mrs. Garrett, Mrs. Reid, and Mrs. McCord were the ones so to them goes our heart-felt appreciation. We are especially thankful to the McCords for a lovely trip to Pickwick Dam and Shiloh National Park. Also we wish to thank Thomas Nichols (our thirteen year old accompanist) for his never-tiring faithfulness. May God bless you all and cause His face to shine upon you is the one prayer of the group. Remember, "CHRIST MUST GO FORWARD".

Carl E. Bates.

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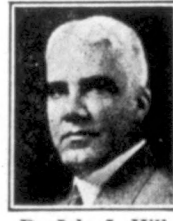
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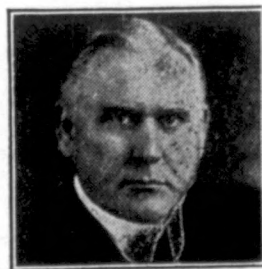
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DR. WALLACE ROGERS
Pastor First Church, Vicksburg
Alumnus of University of Tennessee and of the Southern Seminary. He comes to Vicksburg succeeding Dr. W. H. Morgan.

YOUNG PEOPLE'S REVIVAL Christine Wright

To some churches in Mississippi July 13-19 may have meant a week of uncomfortably warm weather, but to the First Baptist Church at Corinth those days were warm not only in temperature but also in glorious Christian fellowship. For the wonderful revival we experienced that week we have first to thank Him who sent it, and then we turn with grateful hearts to those four students who lead us in a closer walk with the Master. Our student leaders of that week were four consecrated Christians whom we all learned to love before the week was over. Hugh Brimm brought to us inspirational messages from the Word. Carl Bates, who lead the singing, left stamped on our hearts the appeal in song that "Christ Must Go Forward." Lois Brimm and Catherine Lenz, whom we all called Sweetie, conducted the girls' conferences, the friendship circles, and the morning watches.

Our first service on Monday night was an introduction into a week of daring messages, lively discussions on current problems of young people, and quiet talks with the Master early in the morning. Many habitual sleepy heads shook doubtfully at the announcement of 6:30 services, but as the mornings passed we concluded that more alarm clocks were being drafted into the service, as our numbers were steadily increasing. These morning watches were quiet, intimate contacts with Christ. Those who attended chose prayer mates and found a blessing in praying together each morning. At 9:30 every day our pastor conducted a training school for the youth of the church from eight to fifteen years of age. Besides the Bible, Dr. Young instructed the children in a little catechism that he has written. The afternoons during the week were spent mostly in visiting. The church members furnished transportation, and the group made contacts with many for

whom prayers had been offered.

At 7:15 the boys' and girls' conferences began in which problems of today's youth were frankly discussed from the standpoint of Christian influence and helpfulness. In these groups many were steadied in their convictions and resolved to live more like the Master.

After a brief devotional by some member of the group Hugh Brimm conducted the evening services each night. The testimony of each of the group on Wednesday night thrilled our hearts with proof that the acceptance of Christ into one's life or a closer walk in His footsteps does change the whole aspect of life. Then at the close of the day we met in a room lighted by candles for our closing meditation and prayer. Many thought these the most impressive services of the day, and it was truly a fitting close for a day in His work.

Friday afternoon a large group met at the church for a picnic. From there we went in cars to Liddon's Lake where we enjoyed an afternoon of clean sport and satisfied exaggerated appetites with the contents of an overloaded table of goodies. After supper we gathered by the lakeside for a few minutes of quiet meditation, and with Hugh guiding our thoughts we reviewed with closed eyes some of the scenes from the life of Christ.

Friday night was spent in prayer, and at each hour through the night and until morning watch on Saturday there was completed a link in an earnest chain of prayer. For any who have never spent an hour in prayer in the wee hours of the morning those who came during that night can testify how glorious it is to feel His presence there.

The week's meetings were climaxed Sunday evening with the reconsecration services. After a heart-touching message the invitation was extended to those who wanted to reconsecrate their lives to come to the front and light a candle there from the one tall candle. The number who came was so large that at the close candle lights encircled the entire auditorium, and the hush which fell seemed to add the greatest blessing of all to a week full of many blessings.

When the young people took down their banner after the service, we realized that our prayers must follow them to another place and also that Christ Must Still Go Forward Through Us.

AN APPRECIATION By W. A. McComb.

So many of my friends, near and far, have flooded me with letters and telegrams on the recent celebration of the fiftieth anniversary of my ordination, that it will be a long time before I can acknowledge each separately, which I hope to do. But in the meantime I am making this public acknowledgement and expressing, in a measure, my deep heartfelt appreciation to each one. I was surprised as well as delighted at the many expressions of fellowship and good will.

The Editor's tribute was a genuine delightful surprise based on an

intimate acquaintance and friendship of forty eight years. He says what he believes, even if his generous heart sometimes spreads a wide mantle of charity. Equally appreciated were the other expressions too many to mention here.

It was a real joy to accept the invitation of Pastor J. P. Holcomb and the Eastabuchie Baptist Church, for this celebration and a week of blessed fellowship and evangelism, to follow, in which a number of fine young people were baptised into the fellowship of the church.

Dr. B. G. Lowrey, a college mate and friend of over fifty years standing, took quite an active interest in this celebration and spoke tenderly and appreciatively, on this anniversary occasion.

It makes me feel very humble as well as grateful, for fifty years in the blessed ministry of my dear Lord and Master.

My heart says, if it were to do over, I would walk more humbly and serve more faithfully and trustfully. And yet what little has been achieved has been by the grace of God and to Him be the glory, honor and praise.

With deepest gratitude to God and sincere appreciation to my friends, I salute you as children of the King and thank God and you for this touch of fellowship and encouragement while yet in the active ministry.

CHINA CENTENNIAL

In order to enable Baptists the world over to visit Canton, China, Oct. 13-18, 1936, during the celebration of the century of Baptist work in that land, arrangements are being made with the principal steamship lines for specially reduced rates. Credentials signed by Miss Jessie R. Ford of the Foreign Mission Board, Richmond, Va., will be necessary in order to obtain this concession. Consult the nearest steamship company's agent and book your passage early.

His Honor, Liu Chiu-wen, Mayor of Canton, has sent the following letter of welcome to the chairman of the local entertainment committee, Missionary H. H. Snuggs, Baptist Mission, Tungshan, Canton, China: "I learn with pleasure that you are going to hold your Centennial meeting in our City next October. For that occasion I feel sure that there will be many friends from abroad

who will visit us. I shall be very glad indeed to welcome all of them. They can then see our city and at the same time give us many good suggestions for civic improvement."

PROVIDENCE CHURCH

The meeting at Providence Baptist Church near Hattiesburg, July 5-10, was a great revival. The pastor, Rev. T. R. Coulter, did the preaching and brought real gospel messages at each service. The membership was greatly revived and 33 additions were made to the church—25 by baptism and 8 by letter.

We were made sad at the close of the meeting when Bro. Coulter offered his resignation as pastor but felt that we should accept it after he said he felt the Lord was leading him to a great field of work in and near Richton, Miss.

Under the leadership of this servant of God since March 1935 this church, now more than a century in age, has done a great work. 90 additions have been made to the church, most by baptism; the Sunday School, B. T. U. and W. M. S. have taken on new interest and have good attendance as well as the preaching service; and liberal contributions have been made to the church expenses and denominational work.

We covet your prayers to join ours as we pray for a man of God to take up the work here and carry on before the interest lags.

—An Interested member.

W. M. U. PAGE

(Continued from page 8)

vice each morning using "The Stewardship of Life" as the basis for her messages: "A Christian is a mind through which Christ thinks; a heart through which Christ loves; a voice through which Christ speaks, and a hand through which services."

Miss Frances Traylor led our evening devotional services each night, using the Y. W. A. Watchword. The teachers of our Mission Study Classes were: Mrs. M. L. Jenkins, Louisiana Home Missions; Miss Nannie David, Foreign Missions, and Mrs. W. C. Morgan, Bible Study. There were girls from more than thirty organizations present. A splendid spirit of cooperation and interest was manifest throughout the entire camp. The camp closed with the benediction "Lord, speak to me."

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Those who desire a catalog or who are in need of aid should write President L. G. Cleverdon, Marion, Alabama. Ninety-ninth session begins September 14.